

JAPANESE RELIGIONS

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JAPANESE RELIGIONS

日本の諸宗教

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NOTES AND NEWS

N. C. C. Votes to Establish Study Center

The proposal to place The Christian Center for the Study of Japanese Religions under the aegis of the National Christian Council of Japan was unanimously accepted by the N.C.C. at its annual meeting at Aoyama Gakuin in Tokyo on March 22-23, 1960. The work of the Study Center has thus come under the N.C.C. as of the beginning of April. Grateful acknowledgement should be made of the groundwork laid by the Preparatory Committee members, and especially of the able and devoted pioneer work by the Rev. Harry Thomsen, former editor of the Quarterly. Tribute must also be paid to the Christian Mission to Buddhists, under whose support and guidance the ground was broken for this new evangelical strategy. The decision of the N.C.C. has consummated this beginning and established the work of the Center within the organized work of the Protestant movement in Japan. It is our faith that this notable action will bear rich fruit and that an outstanding Center will be developed within the next few years. The proposal accepted by the N.C.C. is as follows:

I. PURPOSE

The purpose of this Center is to promote a study of Japanese religions for the sake of an effective witness to the Gospel of Jesus Christ. In order to accomplish this general purpose the Center shall:

- a. supply information concerning Japanese non-Christian religions and their impact on Japanese culture and society;
- b. provide a place where Christians and adherents of non-Christian religions can meet;
- c. produce Christian apologetic literature directed toward

adherents of non-Christian religions.

II. ACTIVITIES

1. RESEARCH WORK

- a. Systematic research in Japanese non-Christian religions and the establishment of liaison with studies already in progress.
- b. (1) The study of parallel research in other countries, and translation into Japanese of significant works of value for the Japanese scene.
(2) The sharing with the World Church of similar works written in Japanese, through the medium of translation.
- c. Clarification and definition of religious terms.
- d. Theological and sociological analyses of Japanese religions.
- e. Participation in current theological study on the Mission of the Church.

2. PUBLICATIONS

- a. "Japanese Religions" (Quarterly)
- b. Special issues of the Quarterly.
- c. Other publications.

3. CONFERENCES

- a. For mixed groups.
- b. For non-Christians.
- c. For Christians (pastors, laymen, missionaries, etc.)

4. LECTURES

- a. By Christian scholars.
- b. By non-Christian scholars.

5. TOURS

Arrangement of guided tours to various religious centers.

6. OUTREACH

Promotion of similar studies by Christian students through-

out Japan.

III. FACILITIES

- a. Development of a research library.
- b. Provision of conference and lecture rooms.
- c. Quarter for guests and research fellows.

***Contemporary Religions in Japan* Makes Auspicious Debut**

The first issue of *Contemporary Religions in Japan*, published by the International Institute for the Study of Religions, made its appearance in May presenting articles, book reviews and religious news of Japan. "The Religious Situation in Present-day Japan" by Prof. Keiji Nishitani of Kyoto University will be helpful towards an understanding of the Japanese mind today, and its criticisms of and suggestions to the Christian churches in Japan may be read with profit. In "Religion and Morality", Prof. Yasumasa Oshima reveals an attitude and approach typical of most Japanese toward religion. His attitude toward Christianity is typical of many who express interest in it but who are not prepared to be claimed by it. "Soka Gakkai and the Nichiren Shō Sect (1)", an Institute Study, is, so far as the present editor is aware, the first English article introducing in comprehensive fashion the history and philosophy of Soka Gakkai and its relationship with the Nichiren Shō Sect.

The editors of *Japanese Religions* salute the appearance of *Contemporary Religions in Japan* and wish it success. For the field of Japanese religions is very complex, and the amount of research which has appeared in English is extremely small. Moreover, inasmuch as the basic approach and policy of *Contemporary Religions in Japan* differ from that of *Japanese Religions* the two supplement and benefit each other in this broad and complex field. We welcome the point of view and contributions which the new journal will bring.

Dr. Paul Tillich in Japan

Famed philosopher-theologian Paul Tillich, presently University Professor of Harvard University, arrived in Japan early in May for an extended lecture tour throughout Japan. During his visit to the Kansai a selected group will meet with Dr. Tillich to discuss the relation of Christianity to other Japanese religions, and the next issue of *Japanese Religions* will be largely given to a detailed report on this discussion.

Dr. Hendrik Kraemer to Arrive in September

Dr. Kraemer, reknowned theologian in the field of the religions of Christianity and the non-Christian religions, and in theology of the laity, is expected to arrive in Japan the latter part of September under the sponsorship of the N.C.C. for two months of conference and lectures. According to his projected schedule, he will visit cities from Hokkaido to Kyushu lecturing on the laity and on Christianity and other religions. The Study Center plans to arrange a discussion between Dr. Kraemer and representative of non-Christian religions, and a detailed report of this discussion will be included in a subsequent issue of *Japanese Religions*.

Study Center Research Series Begins with Ōmoto

As announced earlier, in this issue of *Japanese Religion* a series of research studies on the New Religions is inaugurated with Ōmoto. This issue includes an historical article, which will be followed in later issues by a theological study and by translations from selected original texts of Ōmoto. Any questions concerning Ōmoto will be welcomed and answered in due course.

Word from Rev. Harry Thomsen

Former editor, Rev. Harry Thomsen, now on furlough in Denmark, writes that he has been convalescing from overwork on doctor's orders. We urge that you remember him and his family in your prayers, and

we send him our warmest wishes for a speedy recovery in order that he may return to the work of the Study Center in 1961. His present address is: Rev. Harry Thomsen, Vildbjerg, Denmark.

Back Issues of Publications Available

Additional copies of *Religious Map of Japan*, *Bibliography on the New Religion* and all back issues of *Japanese Religions* (with the exception of Vol. 1, No. 2) are available on request. Additional copies of back numbers of *Japanese Religions* cost ¥50, and those of the special issues are ¥100. The "Bibliography" is of especial value for students seeking information on available publications (both in English and Japanese) on the New Religions.

PSYCHOLOGICAL AND SOCIOLOGICAL APPROACHES TO JAPAN'S NEW RELIGIONS

By Theodor Jaeckel

Since the New Religions are still in their early stages of formation and growth, they are as yet too complex for any final statement to be made about them. The following remarks are simply an attempt to understand them at their present stage of development in relation to their sociological and psychological backgrounds. After that the question is raised as to their importance for the future of the traditional religions of Japan and for Christianity. This article does not represent an attempt to present original material that cannot be found elsewhere. The author has relied heavily upon the materials indicated in the footnotes and readily acknowledges his indebtedness to them.

1.

The founders of the New Religions often claim to have had revelations in which Buddha himself or another deity or saint of the Japanese religious world has spoken to them. These revelations show signs of possession and of prophetism. The deity gives directions concerning the new religion: the thought and action of man are to be cleansed and reshaped; life is to be humanized; God's kingdom is to be established on earth. The moral commandments are based on common sense and do not require anything that the natural man cannot accomplish by himself. For example: be honest, patient, humble, friendly, well-balanced; help others and make them happy. The content of the revelations is not as important as the fact that the divine can be experienced as reality in man's everyday life. The world of the spirit or spirits reveals itself within the material world. Spirit and matter are not irreconcilable opposites.

Miracles happen. Bad spirits are banished; school entrance examinations are passed; the sick are healed; financial problems are solved; business succeeds. The kingdom of God is at hand. The believers testify in meetings and periodicals to the power that produces these mighty works.

Since religion solves the problems of everyday life, the intellectual question about truth does not need to be raised. Theological depth is not considered necessary if religion yields practical results. In cases of dispute the word of the leader, usually a strong personality, settles the matter. Since doctrine is relatively unimportant, followers of the New Religions are often permitted to retain their relationship with the traditional family religion. Ritual and ceremonies are reduced to a minimum and are easily understood. Since some of the stronger groups are lay organizations of Buddhist sects, the difference between the laity and the priesthood has disappeared. Each individual follower has a fair chance to develop his own abilities by propagating the faith and rendering social service. He is integrated as a useful member in a living community. He feels respected and wanted.

Exemplary personal life counts more than doctrine. If the ideal of the new religion is not achieved by one group or individual, there is at least one person at another place who is said to incorporate this ideal. The believers go to the leaders for advice in matters of spiritual and material need. Thus the everyday life of the believer is molded. The individual always profits, never loses, by joining the group. The new brotherhood puts him to work at once. His talents are recognized and absorbed by the group. If he is able to win new converts, he is in good standing. Especially women find here a field for public activity. There are many women among the founders and present leaders of the New Religions. Simple and unsophisticated farmers, workers and middle-class people are drawn to the New Religions. In the present time of social change they find here direction and comfort for their lives.¹⁾

1. See "Modern Japanese Religions, Their Success Explained" by Baiyu

2.

Traditionally the family has provided personal security, social status, and hope for the individual. The family furnished the framework within which life was meaningful for him. He was the youngest member of a long line of ancestors and knew that in the future he, too, as an ancestor, would be the object of veneration. This family system has been shaken. Modern industry opposes it. Its legal basis is gone. Without friends and with no reliable family backing, the individual faces the world alone with no spiritual status or security. The world has no need of him. It continues on whether he exists or not. This is a new and deeply disturbing experience for him.

This element in the sociological and psychological background of the New Religions explains their success. The individual who feels lonely and lost finds here a warm and refreshing atmosphere of genuine friendship. In his religion he can say, "Here I am at home." Here he finds a substitute for his parents, brothers, and sisters and sometimes even for his partner for life. He opens the secret doors of his heart to these new relatives and looks to them for help in his struggles. If he is brought in as a newcomer he finds himself surrounded by friendly people who inquire about his problems: is it a place to live or a place to work, is it money, marriage, divorce, or health that troubles him? He has, of course, more than one problem. However, even if his questions are not answered completely, he feels encouraged by sharing them with others and returns to his daily struggle with new hope. One by one most of his problems will be solved by the new "Faith."

The basis for such counselling is normal wisdom based upon experience. This function is served by the process of sharing in a fellowship. Even business people find here concrete assistance, e. g., for the opening of a new enterprise. Such testimonies can often be heard. The simple first aid of the Good Samaritan which is offered

to the man in need of a friend attracts many to the New Religions. Heart and mind are redirected to the bright, sustaining powers as the basis of life, and thus man is shown a way to spiritual and material health. His soul finds peace and strength in a new fellowship in which the individual does not function as part of an impersonal machine but in which he is recognized as a necessary and useful member. By providing in these times of change a sense of emotional and social security for the individual, the New Religions take over an important function of the traditional family system. Since this is a valuable service to the nation, their position is strong in spite of some unquestionable deficiencies.²⁾

3.

The questions in this time of change are many. How can man in the midst of material strains participate in the spiritual world? Does the spiritual world reveal a strength that surpasses normal experience? Is there a fellowship that will overcome the melancholy which haunts the lonely individual who is otherwise lost in the crowd? Is there hope for a future which can change the present? Is there a future goal which, by adding meaning to the present life, would be worth pursuing? The dogma and ritual of the traditional religions have no answers to these questions. They are themselves a part of the crumbling old order. Hard-pressed people look to the prophetic message, the miraculous power, and the fellowship of the New Religions for salvation.

Some typical features of Japanese religious life support the New Religions. Traditionally religion has been more a matter of the emotions than of the will or intellect. The quest for religious truth has never stirred the nation to the point of coming to a decision. Religious co-existence and syncretism do not disturb the Japanese mind. The consciousness of sin is not clearly developed. Religion

2. See Santaro's two essays, "Japan and the 'Shinja'" and "Decay of the Family System," in *The Asahi Evening News*, Oct., 1959.

has been used to satisfy man's desire for pleasant emotions. Religion is understood to belong to the relative world of man and does not claim to interpret the holy will of the Almighty.³⁾

This happy-go-lucky attitude toward religion prevails also in the new cults. However, this does not explain why present religious needs are not satisfied by the traditional religions. The answer is that the traditional religions are unable to present the spiritual world as a reality; they have no prophetic power; they produce no community with meaning for everyday life; they do not point man to a future that gives meaning to the decisions he must make in the present. The traditional religions have been absorbed in the cultural patterns of a past or passing age. As such they are still respected, but the relevance of religion to everyday life is experienced only in the new communities. The latter are living religions.

4.

The New Religions are similar to the messianic movements which easily spring up when an indigenous way of life is threatened by the intrusion of a foreign civilization. These movements occur in times of social change; they have ingenious charismatic leaders; mighty works and wonders happen and point to the coming of the kingdom of God; ecstatic powers take hold of men; doctrine is a mixture of traditional beliefs and of ideas that are borrowed from the intruding new civilization. They offer no deep philosophy, but their pull is strong. They understand the predicament of the people and offer help at this point. They flourish where man, standing on the threshold of a new age, struggles to preserve his contact with the past.⁴⁾

3. See "Religion as We See It" by F. Masutani in *The Japan Quarterly*, Jan., 1958, pp. 30-36.

4. See "The New Religions of Japan" by H. N. McFarland, *The Perkins School of Theology Journal* (Southern Methodist University, Dallas, Texas), Vol. 13, No. 1 (Fall, 1958), pp. 3-21, and "A Report about the Messianic Sects in the Belgian Congo," *Herderkorrespondenz* (Freiburg, Germany), Vol. 14, pp. 128-9;

Japan's New Religions have their roots, too, in traditional Japanese religious life. However, by disposing of what has become outmoded and by accepting some features of the New Age, they protect the Japanese soul from the immediate danger of losing its identity. They show man a way in the present situation to survive as a Japanese. They are a socio-religious movement of a Japan in transition. As long as this social change lasts these religions are bound to flourish. They depict the struggle of a nation which, torn between the old and the new, is fighting a battle for spiritual survival.

5.

The existence of the New Religions indicates that Japan is not without a spiritual hunger. It also proves that the old Buddhist forms are not capable of providing spiritual nourishment for the development of the New Japan. The question arises as to whether those of the New Religions which are Buddhist lay movements and as such exert a popular pull will lead to a reform of Buddhism. Do they furnish a parallel to the Buddhist sects which originated in an age of crisis seven hundred years ago? At that time powerful religious personalities such as Shinran and Nichiren replaced a decadent Buddhism by founding original sects which to some degree showed rather unbuddhistic or nationalistic trends. Thus the Buddhism which up to that time had been a foreign religion was made indigenous. The possibility that one or another of the New Religions will be instrumental in a reform of Japanese Buddhism cannot be dismissed.⁵⁾

6.

What do the New Religions mean for the future prospects of Christianity in Japan? They create in their followers the conviction that they possess value as human personalities. They reveal to them aims which transcend the individual and which, at the same time, claim his loyal service by integrating him into a whole. Can these achievements be interpreted as a preparation for the Christian gospel

5. See H. N. McFarland, *op. cit.*, for paragraphs 5 and 6.

in Japan as the Old Testament prepared the Jews for Christ? We don't know enough to answer this question. What we know is that Christianity so far has not yet touched the Japanese soul in its present condition. Will Christianity ever be able to do so? This question, too, can be raised, but it cannot be answered.

The only conclusions which may be drawn from the New Religions seem to reveal a few factors which will play a role in the future development of religion in Japan. 1. A religion that wants to appeal to the Japanese must recognize, release, and develop man's capability for action. Being a realist, the Japanese refuses to accept a divine order which is separated from the human world. He is not interested in an invisible deity whose powers are not concretely revealed. 2. Religion must show a way to the solution of present-day problems. A religion which offers as an answer to the predicaments of life a retreat from life into the realm of the soul (be this in the way of Buddhist contemplation or through a dogma of forensic justification by a quietistic faith) does not meet the expectations of the Japanese soul. 3. It must be a religion which is able to embrace contradictions and tensions. It must have enough creative power to assimilate apparently strange elements. Christianity will not appeal to the Japanese unless it preserves the treasures of Buddhist wisdom, Shinto optimism, and the Confucian order of peace.

7.

The Japanese soul vaguely feels that it lacks three things: a full dedication to God, the purifying experience of repentance, and the grace of the transcendent God from which true life flows. The Japanese lives in the expectation of these, as attempts to form a doctrine of repentance and grace in some of the New Religions indicate. However, this doctrine does not teach a radical change that renews man's will. In the New Religions natural man does not break down under the judgment of the Holy One, but finds himself basically confirmed. Therefore, he does not encounter an irresistible grace.

This repentance and grace are the fruits which can grow out of an encounter of the Japanese soul with a Christianity which reveals the power of the Almighty convincingly in everyday life. The life and love of the Christian community will have to reflect the mighty works and signs in which the coming of the Kingdom of God makes itself known already today. Only in this way can it testify to the living hope that is in us. Its power to create fellowship will have to be proved. The existence of different Christian sects testifies to the contrary. A theology about new birth and grace satisfies only the intellectual needs of some individuals; in itself it creates neither a fellowship nor a movement.

Perhaps the prophetism and the state of possession in the New Religions are signs of the *logos spermatikos*. However, they will have no stable foundations and no lasting power unless they are deepened by the repentance and grace of faith in the One God who alone is holy. On the other hand, an intellectualized Christianity which is too weak to integrate the elements of truth that are alive in the New Religions will be unable to present the gifts of repentance and grace to Japan in its present process of change. The quest for religion, as revealed in the New Religions, and present-day Christianity are not meeting in a critical encounter that can bear fruit. If the New Religions and Christianity continue to by-pass one another, neither will achieve its true potential.

新興宗教の心理学的、社会学的意味

テオドル・エッケル

新興宗教は今日猶も形成と発展の途上にある為に、これについて最終的なことを述べるには余りにも複雑な状態にある。本文は新興宗教の現段階を心理学的、社会学的背景のもとに理解しようとする試みにすぎない。その後に伝統的日本宗教の将来と、キリスト教に対するこれら新興宗教の重要性と云う問題が提起されるであろう。この小文は他の何れの文献にも見られない独自の資料を提供しようとはしていない。筆者は茲で、註に記述している資料に負う所が極めて多かったことを明らかにし、感謝の意を表したいと思う。(訳者註：邦訳では註を省略した。)

1

新興宗教の開祖達は、啓示に接し、その中で仏陀や神、或いは日本宗教史に知られている聖者達と語る体験を持ったと屢々主張している。これらの啓示は憑依と預言の兆しである。神が新興宗教にも進むべき方向を与えている。人間の思想と行為とは潔められ、新生されなければならぬ。生活が人間性をもったものとならねばならぬ。神の国は地上に建設することが出来る。倫理的いましめは常識に根ざしており、自然的人間が自分で行えないと云う様な事は何も要求していない。例えば、正直であれ、忍耐せよ、謙遜であれ、親切で、中庸を尊び、他人を助けて彼等を幸福にせよ、と云ったようなものである。啓示の内容は、神が人間の日常生活において現実に体験し得ると云う事実程には重要視されてはいない。霊乃至諸霊の世界は、この物質的世界の中に啓示されている。新興宗教においては、霊と物質とは調和し得ない矛盾では決してない。

そこでは様々の奇蹟も起っている。悪霊は追い払われる、入学試験には

パスするし、病気がなおる。金づまりも解決すれば、商売も繁昌する。神の国は手近にある。信者達は集会や機関誌でこの様な偉大な働きを生み出す力を証している。

宗教が日常生活の諸問題を解決してくれるから、真理に関する理知的問題などは知る必要もない。もし宗教が実際の結果をもたらすならば、神学的深さと云った様なものは考える必要もない。何か論争でもあれば、強い個性をもった指導者の言葉が問題を解決する。教義は比較的重要ではないから、信者達は屢々家庭の宗教と従前の如く関係を保つことは許されている。礼拝や儀式も最小限度にされており、分り易い。新興宗教の中の比較的強力なものは、仏教々派の信徒で構成された団体であるから、信徒と僧侶との区別はなくなっている。信者個人個人が信仰の布教や、社会奉仕にたずさわることによって自分の能力を伸ばす機会に恵まれている。彼は活動的な集団の有用な一員として貢献しており、彼は尊敬をうけ、求められている。

模範的な個人生活か教義より重要とされている。もし新興宗教の理想が一団体乃至個人によって達成されないでも、別な所にこの理想を具体化していると云われる一人の人物がある。精神的、物質的の必要に応じて信者は指導者の助言をうける。この様にして信者の日常生活は形成されて行く。個人は集団に加わることによって常に利益をうけ、損失を蒙ることは決してない。新しい兄弟関係が直ちに彼を働かせる。彼の技能はその団体によって認められ、それに吸収される。もし彼が新しい信者を導くことが出来るならば、彼はその団体の中でよい地位に進む様になる。特に女性は公けの活動分野を見出す。新興宗教の開祖や現代の指導者の中に女性が多い。単純で素朴な百姓、労働者、中流階級の人々が新興宗教にひきつけられている。社会的変化の現代において、彼等は新興宗教の中に彼等の生活の方向となくさめとを見出ししている。

2

伝統的には家が個人の安全、社会的地位、そして個人に対する希望を与えて来た。家は人生がその中にあって意義あるものとなる一つの枠を提供した。彼は今ではその家の中で最年少の一員であるが、将来には彼も亦先祖の一員として崇敬の対象となる事を知っていた。然し、この様な家族制度は今や崩壊しつつある。近代産業も家族制度に対抗しているじ、家の法律的基礎もなくなった。友人もなく、頼るべき家の背景もなく、個人が全く精神的位置も安心感もなくして、唯一人世間に直面している。世間は彼を必要としない。彼がこの世に存在すると否とにかかわらず、世界は存在している。これは彼にとって、新らしい、且つ深く心を苦しめる体験である。

社会学的、心理学的背景において新興宗教の有する諸要素が彼らの成功を物語っている。寂寞感と、失われた自己を感じる個人が、新興宗教において真の友情と云う暖かい、すがすがしい雰囲気を見出す。彼の属する新興宗教の中で彼は、*「ここでこそ私は全く気楽になれる。」*と云うことが出来る。此処で彼は彼の両親、兄弟、姉妹に代るものを見出す。父時として、人生の伴侶をもここで見出すのである。彼は新らしい近親者となった新興宗教の中の友人達に心の秘密の扉を開き、苦しみの時の助けを彼等に求めるのである。もし彼が新らしい信者として交わりに入れられたならば、彼は彼の問題について尋ねてくれる親切な人々によってとりまかれている自分に気がつく。彼を苦しめているものは住むべき家、就職先、金銭、結婚、離婚、それとも健康上の問題であろうか？ 勿論、彼には一つならず問題はあろう。然し、彼の問題が完全に答えられなくても、彼は自分の問題を他の人々と分かち合ったことによって励ましを感じ、新らしい希望をもって再び日々の苦闘の生活へと帰っていくのである。こうして一つ一つ彼の問題の殆んどが新らしき信仰によって解決されて行くのである。

この様な人事相談の基礎は、体験にねざした普通ありきたりの智慧である。上に述べた様な潜在的な力は、交わりの中で問題を語り合う過程のうちにあらわされる。商売を営む人でさえも、新しい企業を始める為の具体的な助力等を見出しているのである。この様な証しは屢々聞くことが出来る。友を必要とする人にさしのべられる良きサマリヤ人の単純な最初の助力が、多くの人々を新興宗教にひきつけている。その人の心と思ひとは、生命の基礎としての輝やける、持続的諸力へと再び向けられ、その結果、精神的、物質的健康体に至る道を示されるのである。個人が非人格的な機械の一部として働くと言うのではなく、彼が必要且つ有用な一員として見做される新らしい交わりの中に魂の平安と力とを見出すのである。激しく移り変る社会の中にあつて、個人に対し、一種の感情的、社会的安心感を与えることによって、新興宗教は伝統的家族制度が有していた重要な機能を引きついでいる。これは国家に対しても価値のある奉仕であるから、彼等の立場は明らかに若干の欠陥を有するにも不拘、強いものがあると言えよう。

3

今日の如き変遷極まりのない時代には、次の様な問題が考えられるであろう。物質的労苦の只中に置かれている人間が、如何にして精神的世界にあずかる事が出来ようか？ 精神的世界は普通の体験を越える力を發揮するであろうか？ 孤独なる個人、或いは群衆の中にその存在が失われている個人を襲う憂鬱感を克服する様な交わりと云うものは存在するか？ 現代の状況を変革し得る様な、未来に対する希望はあるであろうか？ 現在の生活に意味を加える事によって、将来に求める価値のある様な到達点と云うものは存在するか？ 伝統的宗教の教義や儀式はこれらの間に対して全く解答を与えていない。それらは、それら自身がつまずきを与える古き秩序の一部である。打ちひしがれた人々は、預言者的メッセージや、奇蹟

的な力、そして新興宗教の交わりの中に救を求めているのである。

日本の宗教生活が有する典型的特色が、新興宗教を支えていることも事実である。伝統的に、宗教は意志や理知の問題と云うよりも、感情の問題であった。宗教的真理の探求は、日本に対して、あれかこれかの何れかに決断を迫ると云う所まで感情を起こさせるには至らなかった。宗教的共存と混交主義とは、日本人の心に何のさまたげも与えて来なかった。罪の意識は明らかに発達していない。宗教は快適な感情を求める人間の欲求を満足せしめる為に利用されて来た。宗教は人間の相対的世界に属するものとして理解せられ、全能者の聖なる意志を説明する為のものとは主張されていない。

宗教に対するこの様な至極楽天的な態度は、新興宗教の中にも広く見出し得る。然し、この事は何故に現代の宗教的必要が伝統的宗教によって満たされていないのかを説明してはいない。この問題に対する解答として筆者は次の如く云い得ると思う。即ち、伝統的宗教は精神的世界を実体として提示することが出来ず、預言者の力もなく、日常生活に意味をもたらす様な集団を生み出す事もなく、人に対して、今彼がしなければならぬ決断に意味を与える様な未来を指し示すものでもない。伝統的宗教は、過去乃至過ぎ去りつつある時代の文化的類型の中に吸収されてしまった。その様なものとして、伝統的宗教は今猶尊敬されてはいる。然し、日常生活に対する宗教の活きた関係は、新興宗教の集団の中にのみ体験されている。新興宗教は確かに活ける宗教である。

4

新興宗教は民族固有の生活様式が、外国文明の侵入によっておびやかされた時に、容易に発生するメシヤ的運動に類似している。この様な運動は社会的変革の時代に惹起する。その運動は民族固有の特色を強く帯びた指導者を有する。力ある業と、不思議な出来事が起り、神の国の到来を指摘

する。宗教的恍惚境を与える力が人々を捕える。教義は伝統的信仰と、新しい外来文明の侵入の結果、それから取り入れた理念との混合したものである。それは哲学的に深遠なものとは云えないけれども、人々の心を魅きつける力は強いものがある。これらの新興宗教は人々の置かれている状態を理解し、この点において彼等に助けを与えている。それらは新時代の黎明に直面している人々が、過去との接触を持続しようとして苦闘している所に繁栄しているのである。

日本の新興宗教は伝統的な日本の宗教生活の中にも根底を有している。然し、既に時代遅れとなってしまったものを処置し、新時代の特色を取り入れる事によって、これらの新興宗教は、日本人の魂がその本体を失う非常な危険から守っている。それらは、日本人に、現代の状況の下において、日本人としての特色を失わない為の道を示している。これらの宗教は変遷途上にある日本の社会的、宗教的運動であると云えよう。社会的変革がつづく限り、これらの宗教は栄えてゆくであろう。これらの宗教は、古きものと新らしきもの、間に苦悩し、精神的存続の為に戦いつづける国家の苦闘を叙述しているのである。

5

新興宗教の存在は、日本が精神的飢餓を感じていないのではない事を明らかに示している。それは又、古き仏教の形体が新日本の発展の為に精神的養分を与えることが出来ないと云うことを証明している。ここで、仏教の信徒運動として大衆をひきつけ、影響力を有する新興宗教の一部が、仏教の改革をもたらすか否かと云う問題が考えられるであろう。これらの新興宗教は700年以前の危機の時代に発生した仏教教派と類似した要素を有するであろうか。当時、親鸞や日蓮の如き力強い宗教的個性の所有者が、或る程度、非仏教的、又は国家主義的特色を示す独特な教派を創設することによって、腐敗した仏教にとって代った。この事によって、その当時ま

では外国の宗教であった仏教が、始めて日本民族固有の宗教とされるに至った。従って、新興宗教の中のどれかが、日本仏教の改革に役立つ可能性を持たないと簡単にきめてかかることは出来ない

6

日本キリスト教の将来の展望の為に、新興宗教は如何なる意味を持っているであろう。これらの新興宗教は、信者達の中に、彼等が人間味をもった個性として価値を持っていると云う確信を生み出している。それらは信者達に対して、個人を超越すると同時に、全体の中に自己を没入することによって、彼等の忠実な奉仕を求めると云う目的を知らしめている。この様な新興宗教の業績が、恰も旧約聖書がユダヤ人達をキリストに導く準備として考えられた如く、日本におけるキリストの福音への準備として解釈することが出来るであろうか。我々はこの間に対して答え得る程に充分に知らない。我々の知る所は、今までのところ、キリスト教は現代の状況の下にある日本人の魂に、まだ十分に触れてはいないと云う事である。一体、キリスト教は将来その様なことを為し得る様になるであろうか。この問題も亦、問う事は出来ても、答え得ないものである。

新興宗教より導き出すことの出来る唯一の結論は、日本における宗教の将来の発展に際して、演ずるであろう役割としての幾つかの要素が見出されることである。

1 日本人の心に訴えようとする宗教は行為に対する人間の可能性を認め、解放し、且つ発展させねばならない。日本人は現実主義者であるから人間の世界から区別された神聖なる秩序と云う概念を受け容れることをこぼむ。日本人は具体的に啓示されない様な、目に見えぬ神の力等には興味はない。

2 宗教は現代の日常の諸問題の解決への道を示さなければならない、人生の様々の苦境に対する解答として、現実の生活から魂の世界に逃避す

ることを教える宗教は、(これは仏教的瞑想の方法や、静寂主義的信仰による教義等を通して達し得るものであるが…)日本人の精神の期待に応じるものではない。

3 宗教は矛盾と緊張とを含み得るものでなければならぬ。それは明らかに不思議に思われる様な要素をも同化し得るに足る程の、充分な創造力を持った宗教でなければならぬ。キリスト教は、仏教の智慧と、神道の樂觀主義と、儒教的な平和の秩序等の宝庫を保持しない限り、日本人の心に訴えるものとはならないであろう。

7

日本人の心は、おぼろにはあるが、3つの点に欠けている事を感じている。それは、神に対する全き献身、改悔めと云う心の清浄化の体験、そしてまことの生命が流れ出ずる、超越者としての神の恩寵とである。いくつかの新興宗教において、改悔めと恩寵の教義を形成しようとする努力が見られる如く、日本人はこれらの3つの点に期待しつつ生きている。然し、この教義は人間の意志を新たにする様な、思い切った変革を教えてはいない。新興宗教では、自然のままの人間が、神聖者の審きのもとに碎かれることはなく、むしろ、彼自身について、本質的に確信を新たにしているのを見る。従って、彼は抗し得ない神の恩寵と云うものに出会うことはない。斯様な悔改めと恩寵とは、日本人の心が、全能者の力を、日常生活の中に納得し得る様にあらわしているキリスト教と出会う事によって、始めてもたらされる収獲である。キリスト者の交りにおける生活と愛とは、それらによって、神の国の到来か、現に今、知らしめられると云う様な、力ある働きとするしとを反映するものでなければならぬ。唯この様な方法においてのみ、キリスト教は我々の内にある活ける希望を証しすることが出来るのである。交わりを創造するキリスト教の力も証明されなければならない。様々のキリスト教教派が存在する事実は、相異点のある事を証し、

ている 新生と恩寵に関する神学は、若干の人々の理知的要求を満足させるのみであって、その様な神学の中では、交わりも、運動も生み出されるものではない。

凡らく新興宗教における預言主義と憑依現象とはロゴス・スベルマティコス of のしるしであると云えよう。然し、それらも唯一の聖なる神への信仰による悔改めと恩寵によって潔められない限り、鞏固な基礎と永続的力とを持たないであろう。一方、新興宗教の中に生きている真理の諸要素を集成するには余りにも弱体な知性化したキリスト教は、現代の変遷の段階においては、悔改めと恩寵の賜物を日本に対して与える事は出来ないであろう。新興宗教に見られる如き宗教の探求と、現代のキリスト教とは、相互に収獲をもたらす様な交差する方法で出会ってはいない もし新興宗教とキリスト教とが互いに避け合つて平行関係をつづけるならば、その何れもが自己の内に有する潜在的な力を發揮する事はないであろう。(小林栄訳)

UCHIMURA KANZO AND TRADITIONAL JAPANESE RELIGIONS

By John Howes

INTRODUCTORY NOTE

The following article by Mr. Howes is not only historically illuminating but also suggestive with regard to our present Christian situation in Japan. It again reminds us that the tendency to disregard non-Christian Japanese religions, so common among Japanese theologians today, is an inheritance from the very early days of Protestant Christianity in this country. Why were the first generation Christian leaders so little interested in the problem of how to relate their new faith to the traditional religions of Japan? It is hazardous to proceed to any generalization before a sufficient number of individual cases have been studied, and I am not prepared to do so, but for the sake of comparison reference may here be made to Danjo Ebina and Hiromichi Kozaki, both of whom were contemporaries of Uchimura.

In an address given at Doshisha Church in 1922, entitled *Waga Shinko no Yurai to Keika* (*The Development of My Christian Faith*), Ebina characterizes the earliest years of Meiji as a period of iconoclasm. All the religious and moral values of the past, together with the old Tokugawa regime, had vanished, at least in the eyes of the young intellectual *samurai* with whom he identified himself. Finding himself in this spiritual vacuum, which also meant chaos, Ebina was led to Christian faith by his teacher, Captain Janes, in Kumamoto. He thus encountered Christianity as something absolutely new which did not correspond to anything in his previous experience. In other words, he was not a convert from any other religion.

Kozaki was a man of different temperament. Being more phlegmatic than Ebina and some others, he held to his Confucian conviction until he was persuaded otherwise by his Christian friends. Hence, even after he became Christian, he could not entirely ignore Confucianism and found it necessary to make a comparison between his new faith and his former conviction. The latter, however, was to him not so much a religion as an ethic. His Confucian nurture had been quite rationalistic, and he had taken an attitude of respectful detachment toward the Shinto gods and the buddhas.¹⁾ It was quite natural, therefore, that he should retain his low estimate of Shinto and Buddhism which, according to him, had been

simply beliefs of the populace without the kind of social influence that Confucianism, as the doctrine accepted by the *samurai* class, had exerted. This view is clearly set forth in his book, *Seikyo Shinron (A New Discussion of the Relationship between Politics and Religion)*, 1886.²⁾

Kozaki, Ebina, and their contemporaries had all lived through this period of radical, spiritual as well as political and cultural change, and they had all been nurtured in Confucianism, often of the rationalistic type. So after they became Christians they did not feel it necessary to compare their religion with Shinto and Buddhism, much less with newer popular religious movements. It seems to me that this observation can at least partially account for the traditional Japanese Christian attitude of indifference or aloofness toward other religions of this country.

Tetsutaro Ariga

1) See Kozaki's *Shichijun-en no Kaiko (Recollections of Seventy Years)*, 1927.

2) See further my paper, "From Confucius to Christ: A Feature of Early Protestantism in Japan," which will shortly be made available in printed form by the Asiatic Society of the Kansai.

The purpose of this essay is to look into the attitudes of Uchimura Kanzô toward Japanese religions as these attitudes are revealed in his writings. The limitations of space and time make it impressionistic rather than completely documented, tentative rather than definitive. Uchimura, as most of the readers of this journal will recognize, was a Christian leader and student of the Bible who during his lifetime did at least as much as any of his countrymen to introduce the truths of Christianity into Japan. His writings were produced over a fifty-year period ending with his death in 1930. They run to more than seventeen thousand pages, ninety percent of which are in Japanese.¹⁾

The religious concept for which Uchimura is best remembered is *mukyôkai*, usually translated "non-church," though he himself after adding the word "*shugi*" once translated it "We-Need-No-Church Principle."²⁾ The essence of *mukyôkai* is that the individual through

1. For a short biography see Cary, Otis and Howes, John, *Japan's Modern Prophet: Uchimura Kanzô* (Dôshisha University and Amherst College Presses, 1960).

2. "To Our Missionary Critics," *Seisho no Kenkyû*, No. 131, p. 230, June, 1911;

prayerful study of the Bible can arrive at the truths of Christianity for himself. Uchimura taught this way of thinking through a private magazine and weekly lectures, and a number of his followers are continuing this tradition. Those who subscribe to the magazines or hear the lectures generally refer to themselves and are referred to as believers in *mukyôkai*, though they are not members in a group as such, since there is no real organization. There appear to be a number of people in Japan and some in Korea and the United States who consider themselves Christians in the *mukyôkai* tradition.³⁾

To the best of my knowledge Uchimura never said in as many words that *mukyôkai* was a specifically Japanese kind of Christianity. Throughout his life, however, he reiterated that Christianity to take root in Japan would have to be presented by Japanese in a form acceptable to Japanese, and early in the twentieth century he had a vision on New Year's morning in which he saw the dew of Grace flowing from Mt. Fuji to the rest of the world.⁴⁾ In addition to this feeling of Uchimura's for the relation between Japan and Christianity in Japan, conversations with individual *mukyôkai* believers indicate that they find something particularly Japanese in their form of belief.

In these circumstances it is natural to look to the works of Uchimura to find just what it is that makes him appeal. Christianity has taken on different forms in the different countries into which it has spread. "What form will Christianity take," the reader asks, "when introduced to his own people by a Japanese concerned with

reprinted in *Uchimura Kanzô Zenshû*, (hereafter abbreviated "*Zenshû*," Joman numerals refer to volume, arabic numerals to pages.)

3. For a description of *mukyôkai*, see my "The Non-church Christian Movement in Japan," *Transactions of the Asiatic Society of Japan*, Third Series, Volume V, pp. 119-37; Norman, Howard, "An Interim Report on Mukyôkaishugi Today," *Kwansei Gakuin University Annual Studies*, Volume VI, pp. 1-28; Nakazawa, "The Mukyôkai or Non-church Movement in Japan," Union Theological Seminary Missionary Research Library "Occasional Bulletin," Volume III, Number 1.
4. *Seisho no Kenkyû*, No. 83, pp. 2-3, Jan., 1907; reprinted in *Zenshû* XII, p. 338.

the problem of making it understandable to them?"

Neither the works of Uchimura nor the forms which *mukyôkai* take seem to hold much of an answer. Uchimura made surprisingly few references to traditional Japanese beliefs, and those that he made were largely in those of his works in which he tried to present good elements in the Japanese past to foreigners. In these English-language writings he seemed to be saying, "Japan is far behind the rest of the world because we have not had Christianity up to now, but we have had some people and ways of thinking which were good and even approach Christian standards." Shinto, for instance, inculcated a love of nature, and in Buddhist leaders like Nichiren the Japanese had an approximation to Old Testament prophets. In his Japanese-language writings Uchimura also occasionally quoted Buddhist writers, particularly Hônen and Saichô. But these quotations were brought in incidentally and in order to provide something from Japanese experience which would strengthen a point he was making for which most of the evidence was Western. The whole Confucian tradition seemed bankrupt to him, and those that appealed to it largely hypocritical. What little good remained from the traditional Japanese ethical tradition was expressed in the concept of *Bushidô*, with this word taken in a sense similar to that expressed by Nitobe in his book of the same name.⁵⁾

Mukyôkai at the present similarly seems to have very little connection with Japanese tradition. Meetings are held in believers' homes, school rooms or lecture halls devoid of religious symbols. The magazines deal mostly with Biblical exegesis in a manner familiar to those who know conservative pietistic interpretations in the West. And the people who are in *mukyôkai* are among those Japanese who seem to be most Western. They are almost all "intellectuals" in the broadest

5. See my "Two Works by Uchimura Kanzô Until Recently Unknown in Japan," *Transactions of the International Conference of Orientalists in Japan* (Tôhō Gakkai), Volume III, pp. 25-31, for a comparison of an early attempt by Uchimura along this line with Nitobe's later work.

sense of the term: that is, they have a sound educational background and are interested in increasing their knowledge. This interest does not extend, however, to problems concerned with traditional Japanese faiths as all of these faiths seem to *mukyôkai* believers to be dead.

Since neither Uchimura nor his followers appear to be influenced by or to have interest in traditional faiths, perhaps it would be best to end this essay at this point. But the fact that there is no immediate connection with traditional faiths brings up another important question. Why was it that Uchimura seemed to feel that he had found a way of presenting Christianity acceptable to Japanese and that the believers of *mukyôkai* feel it to be both sound Christianity and satisfying to them as Japanese? The answer may be set forth in two points. The first is that the Japanese as Uchimura and most of his followers interpreted themselves and still interpret themselves have already been severed from their Oriental roots by Japan's quick Westernization. Japan, Uchimura said, is like "a child of mixed blood born out of the East and West,"⁶ and those Japanese who have become Westernized and Christian have had their thinking changed in depth "the way American plows drawn by four horses turn over the earth down to three or four feet."⁶ Then some years later he said that the Japanese have no cultural tradition of which they may be proud, and he craved the kind of psychological security the Germans have in their pride of heritage.⁷ A close examination of the lives and attitudes of those attracted to Uchimura will, I think, show similar attitudes. Numerous Japanese of Uchimura's time had received a Western education and may well have felt this sense of nostalgia for a past that had become discredited. The whole forced-draft development of Japan during the Meiji period could not have been accomplished without at least fairly widespread permeation of Western and Christian values. It was this

6. "Konnichi no Konnan," *Zenshû* II, pp. 776-7: originally published in the *Tôkyô Dokuritsû Zasshi*, June, 1898.

7. "Kokyô to Jinkaku," *Seisho no Kenkyû*, No. 122, pp. 335-6, Aug. 1910.

group who had been affected by these values that Uchimura considered representative of all Japanese. To them all of the available religious traditions in Japan were worthless, and so there was no need of trying to engraft Christianity onto Japanese traditions or vice versa. At the conscious level, at least after the Sino-Japanese War, these Western-educated Japanese considered themselves "Modern" and "Westernized."

The problem of the Oriental part of their background bothered them, but in a way and at a depth that did not admit of easy discussion. It was not brought up among them; Uchimura, for instance, does not go into it except when talking to foreigners. If one tried to talk about this mysterious Japanese part of himself, the best word was *Bushidô*, but better yet was not to discuss the question at all. It was not in any case relevant to their everyday lives.

The second point in explaining the appeal of Uchimura's interpretation of Christianity is that the kind of Christianity he found in his study, that he continued to draw upon and to develop further himself, was suited to this sort of person he considered the Japanese to be. His widespread influence indicates that his interpretation, if not correct for all the Japanese, was at least correct for a large group among them. Christianity for Uchimura was Biblical, Pietistic and Puritan; he saw it expressing itself in the lives of men. The men whom he admired were the leaders of those Christian traditions and the literary, philosophical and political figures in the great 19th century romantic tradition, with its love of nature, its assurance of absolute values, its concept of history as moulded by great men. The Bible was the core of Christianity; anyone could obtain a copy, and Uchimura spent his career interpreting it so that it had meaning for his generation. Taking his cue from the Bible, man could communicate directly with God and needed no other organization with men of like mind except perhaps to discuss together their experiences in this belief. There were strict ethical laws in Christianity, but individuals could learn them from the Bible and order their own lives in such a way as to follow

them. Lives of great Christians illustrated Christian truths: Paul and Luther whose emotional fervor spoke directly to the heart; Kant and Wordsworth and Tennyson who expressed the emotions and ideals of men; Savanarola and Nietzsche and Kierkegaard and Carlyle who bitterly criticized Christianity's inability to live up to its ideals; Cromwell and Lincoln and Washington who had implemented their ideals in government.

This teaching appealed to the members of the group described previously who had imbibed Western values with their education. The emphasis upon individualism relieved them from consciously trying to unite the two traditions in their background. It also gave them a sense of affinity with all men. The Bible as the sole source of religious truth gave them an object for intense study and at the same time removed the necessity of coping with the whole complex of Western history associated with the Church. The feeling for the world around them as found in the Nature poets fitted in well with the love of beauty in their own past. And the idealized picture of the great man provided a focus for the intense nationalism and ambition which characterized the period.

I started out by saying that I was going to look for references in Uchimura's works to traditional Japanese faiths, and as I have said they were few. The people, furthermore, to whom he appealed agreed with him that the traditional faiths were irrelevant. Apart from the question of Uchimura's reference to traditional Japanese faiths or what he received from them, however, further study and time may well show that he had a considerable influence on both the traditional faiths and their new folk-religious offshoots which have sprung up since World War II. Uchimura on a number of occasions refers to the interest shown in his work by Buddhist clergy, and Harry Thomsen in his research on the new faith religions has found a number of their leaders who consider themselves to have been influenced by Uchimura and

some who even conceive of themselves as believers in *mukyôkai*. So although Uchimura did not consciously try to link traditional faiths to his own Christian thought, he may have influenced what remains alive of that thought at the present.

内村鑑三と日本の伝統的宗教

ジャン・ハウズ

緒言

ハウズ氏が寄稿された本稿は、現代日本のキリスト教事情について、それを歴史的に明らかにするにとどまらず、極めて暗示にも富んでいる。これを読まれるならば、今日の日本人神学者の間に広くひろがっている他宗教無視の傾向は、プロテスタントが日本にもたらされた当時からの遺産であると云う事実を思い起させる。日本におけるプロテスタントの初期の指導者達は、彼らの新らしき信仰を、日本の伝統的宗教と如何に関係せしめるべきかと云う問題について、何故殆んど関心を示さなかったのであろう。個々のケースが充分研究されるまでは、この問題について一般的法則を作ることは危険でもあるし、私自身もまたそこまで準備が出来ていない。けれども比較研究の為に、内村鑑三と同時代の海老名弾正、小崎弘道の場合について言及してみよう。

海老名弾正は、一七二二年に同志社教会で講演した“我が信仰の由来と経過”において、明治初期の特色を旧習打破の時代であったと述べている。少なくとも若き理知的武士達——そして海老名自身は、自分もその一人であると考えていた——の眼には、過去の一切の宗教的、倫理的価値は古き徳川幕府の崩壊と共に消滅していったと思われた。精神的に空虚な、又混乱の状態に陥った自己を自覚して、彼は熊本で洋学校で、彼の師ジェーンズ大尉によってキリスト教に導かれた。この様にして、彼は自分のその時以前の体験とかかわりのない、全く新しいものとしてのキリスト教と出遭った。つまり、彼は他の宗教からキリスト教へと回心したのではなかった。

小崎弘道は少し違った気質の持ち主であった。海老名やその他の人々よりも、彼はねばり強さを持った人で、彼はクリスチャンの友人達から説きふせられるまでは、儒教的信念に生きていた。又、クリスチャンになつてからでさえ、儒教を全く無視することが出来ず、彼の新しい、キリストにある信仰と、古き儒教的信念とを比較することを必要と感じていた。彼にとって、儒教は宗教と云うよりもむしろ倫理であった。彼の受けた儒教的教育はきわめて理性主義的で、神道の神々や仏に対しては、敬遠して近よらない態度を取っていた。¹⁾ 従つて、彼が神道や仏教を低く評価して、それらは武士階級によって受け容れられた教義としての儒教が、社会に及ぼした程の影響力をもたない、一般庶民の単なる信仰にしか過ぎないと考えていたのは当然であろう。彼のこの見解は、一八六六年の「聖教新論」に明白に述べられている。²⁾

小崎、海老名更にその時代の人々は、みな政治的、文化的と同時に急進的、精神的変遷の時代に生きていた。そして、彼らはすべて、儒教的（屢々それは理性主義的なタイプであったが……）感化の下に育った。従つて、クリスチャンになつてから後も、キリスト教を、神道や仏教と比較する必要を感じなかった。まして、当時の新興宗教として社会に生れたものとキリスト教の比較などは思いもつかなかった。以上は簡単な観察に過ぎないけれども、日本のキリス

ト教指導者達の間に伝統的とも云うべき、他宗教に対する無関心乃至冷淡な態度について、少なくとも部分的に、説明していると思うのである。

有賀鉄太郎

註

1) 小崎弘道「七十年の回顧」参照

2) 詳細な点に関しては拙文「孔子よりキリストへ——日本の初代プロテスタントの一特色」関西アジア協会より間もなく出版の予定、を参照されたい。

訳者註：本文の邦訳では註を省略した。

筆者はこの小文において、内村鑑三の著作に見られる彼の日本宗教に対する態度に就て究明したいと思う。紙面と時間とに制限を与えられている為に、内容は資料を充分に使用したものと云うよりは、主題に関し印象的な事を述べるに止まり、又決定的と云うよりも仮定的なものとならざるを得なかった。殆んどの読者が知っておられる如く、内村鑑三は、彼の生涯を通じて、キリスト教の真理を日本に紹介しようとして偉大な貢献を残したキリスト教指導者の1人であり、又聖書研究についても真摯なる学徒であった。彼の著作は、一九三〇年に彼が死ぬまで、五〇年以上の間つづけられ1万7千ページ以上に及ぶものであって、その内90%は日本語で書かれたものであった。

内村鑑三が最もよく記憶されているのは、所謂「無教会」と云う概念の故であろう。これは、普通“non-church”と訳されているが、彼自身は主義と云う言葉をつけ加えた時、それを“We-Need-no-Church-Principle”と訳している。無教会の本質は、聖書に対する敬虔な研究を通して、個人が彼自身で、キリスト教の真理に達し得ると云うものである。彼は斯様な考え方を、彼自身の出版にかかる雑誌や、毎週の講義によって教えた。そして、多くの彼の弟子達は、今も猶この伝統を守っているのである。雑誌を予約講読し、或いは聖書講義を聞く人々は、自分で無教会信者であると考え、又人々からもその様に思われている。然し、彼等は全く實際的な組織を持っていない故に、グループと呼ばれるものの一員では決していない。日本のみならず、朝鮮や米国においても、この様な無教會的考え方によっ

て、我々はキリスト者であると考えている様な人々が可成りある様に思われる。

私の最も知る限りでは、内村は無教会が日本的キリスト教であると明白には云わなかった。然し、生涯を通じて、彼は、キリスト教が日本に根をおろすには、それが日本人に受け容れられ得る形体で、日本人によって、紹介されなければならぬ事を繰返し強調した。20世紀の初頭、彼は新年に當って初夢を見たが、それは恵の露が富士山より流れて全世界に及ぶと云うものであった。内村の、日本と日本のキリスト教の関係についての感情に加えて、筆者が無教会の人々と語った時に得たものは、彼等が彼等の信仰形体に、特別に日本的なる何物かを見出している云う点である。

事情斯くの如きにおいて、一体人々が内村の如何なる点に魅せられるかを知る為には、彼の著作に着目するのが当然であろう。キリスト教は、それが伝えられた国々において、異った形体を帯びて来た。読者は、「ではキリスト教が1人の日本人によって、然もそれを同胞に理解し得る様になると云う問題に深い関心を持っていた一日本人によって紹介せられた時に、如何なる形体を取るであろうか」と問うであろう。

筆者は、内村の著述も、更に無教会の現状も、何れも上の如き問に対して多くを語るものとは思えない。内村は驚く程僅かしか、日本の伝統的宗教について言及していない。又、彼が言及しているものについて云えば、それらは外国人に対して、過去の日本が有していた良き要素を紹介しようとして試みている場合に見られるのである。彼の英語の著述では、日本は今日までキリスト教を持たなかった為に世界に遙かにおくれている。然し我々は今日までに、キリスト教信者に近い幾人かの日本人や、キリスト教に似た考え方を持っている、と云っている様に思われる。例えば、神道は自然に対する愛を教え、仏教指導者の中には旧約の預言者の如き人物もあった。日本語の著作で、内村は時々法然や最澄の文書を引用している。然し、これらの引用も、彼が強調しようとしていた点について、西洋的例証

を多くあげた後に、附随的に日本的例証としてあげたものに過ぎなかった。儒教的伝統は、彼にとって全く重要性を持っていなかった。儒教に言及しているのは、主としてそれが偽善的であると云う事についてであった。日本の伝統的な倫理の美点が僅かに残っているのは武士道概念の中に示されている。之は新渡辺稲造が彼の著書「武士道」であらわしているのと同じ概念である。

今日の無教会も、日本の伝統と殆んど僅かしか関係を持たぬ様に思われる。集会は信者の家庭、学校の教室、或いは所謂宗教的雰囲気をも有するとは思われない様な講堂等で行われている。彼等の雑誌は、既に西欧で敬虔主義的解釈として知れている方法で聖書の釈義をしている。又、無教会に属する人は、最も西欧的と思われるタイプの日本人の間に見られる。彼等は凡どすべて、最も広い意味での知識階層者である。即ち、充分な教養と教育を受け、知識の増進に興味を抱く人々である。然し、この興味は日本の伝統的宗教にかかわる問題を含んではいないのである。何故なら、彼等無教会の人々にとって、これらの伝統的宗教は、凡て死せるものと思われるからである。

内村も彼の弟子達も、日本の伝統的宗教によって強い感化を受けたか、或いは深い関心を持っている様には思えない。おそらく、これだけ語れば本文で筆者の意図した事は充分であって、ここで筆をおくのが最も賢明かも知れない。然し、彼等と伝統的宗教には直接的関係がないと云う事実は、今1つの重要な問題を投げかけるのである。即ち、何故に内村は日本人に受け容れられるキリスト教宣教の方法を見出したと感じ、又無教会の信者が無教会主義を健全なキリスト教であって、日本人としての彼等を満足せしめ得るものと思っているかと云う点である。これに対する解答は2つの点にある。第一は、内村や彼の弟子達が過去も現在も判断している如く、日本人は日本の急激な西欧化によって、東洋的特色を失ってしまったと云う事である。内村は、「日本は東洋と西洋から生れた混血児」の如き

ものであり、西欧化し、キリスト者となった日本人は、根底からその考え方が変わってしまった、と云うのである。彼は次の如く書いている。「丁度亜米利加人の用うる馬四頭牽きの鋤の様なもので、地下3、4尺の深さまでを掘り返すからである」と、10数年後になって、内村は日本人は誇るべき文化的伝統などは全くないと云い、又、ドイツ国民が民族的遺産の中に抱いている一種の心理的安心感を、彼自身も持ちたいと熱望しているのである。内村にひきつけられた人々の生涯や態度を詳細に研究するならば、彼等も亦同じ様な考え方を抱いていたことが明らかとなるであろう。彼の時代の多くの人々は、西欧的教育を受け、その結果既に信頼し得なくなった過去に対して、この様な郷愁感を感じたかも知れない。明治時代の日本にとって、無理と思われる程の発展は、西欧的、キリスト教的もののみ方が少なくとも可成り広く社会に浸透することなしには成就し得なかった。内村が全日本人の代表となるべき人々と考えたのは、この様な西欧的、キリスト教的もののみ方によって感化を受けたグループの人々であった。彼等にとって、日本の有益な宗教的伝統の一切が、価値のないものであり、従って、日本の伝統の上にキリスト教を接木しようと試みたり、或いは又、その逆を試みようとする必要は毫もなかったのである。少なくとも日清戦争以後、これらの西欧的教養と教育を身につける様になった人々は、近代的であり、西欧的な人々であると彼等自身で考える様になった。

彼等の背景をなしている東洋的要素と云う問題は、彼等を悩ませたが、それかどの様に悩ませるものかを考えようともせず、又考えることも出来なかった。この問題は彼等の間では起らなかった。例えば、内村は外国人と語る場合の他は、この問題に入って行かなかった。もし誰かが、内村の不思議な日本的要素について語ろうとするならば、最も適切な言葉は武士道であろう。然し、この問題について全然論議しないことがより賢明であった。それは何れにもせよ彼等の日常生活に対して、何らの意味も持つものではなかった。

内村のキリスト教解釈が人々をひきつけたことを説明する為の第二の点は、彼が研究して見出し、更につづいて努力して彼自身展開せしめようとしたキリスト教が、まことの日本人として内村が考えた人々にぴったりとするものであったと云うことであろう。筆者は、彼の広範囲に及んだ感化力は、彼のキリスト教解釈が、たとえすべての日本人によって正しいものと思われなくても、少なくとも可成り多数の日本人によって正しいと思われたと云う事実を示していると考えるのである。内村にとって、キリスト教は聖書的、敬虔主義的であり、清教徒的でもあった。彼はその様なキリスト教が、彼の深く尊敬した人々の生涯の中にあらわれているのを見た。その様な人々はキリスト教伝統を作り上げた指導者や、自然を愛し、絶対的価値と云うものを確信し、偉人達によって作られた歴史の概念を信ずる十九世紀のローマン的伝統に生きた人々であった。聖書がキリスト教の中核であった。誰でもが聖書を手にすることが出来る。そして内村は、彼の生涯を、聖書が彼の時代に意味を持つ様になる為に、聖書の解釈に捧げた。聖書から手掛りを得るならば、人は神と直接に交わることが出来、それ以外には、おそらく同じ信仰の体験を共に語り合う目的を除いては、人間の作った組織などは全く不必要である。キリスト教には厳密な倫理的律法があった。然し、個人はそれらを聖書から学び取ることが出来、聖書の倫理的教訓に従うと云う方法で彼等自身の生活を規制することが出来るのである。偉大なキリスト者の生涯は、キリスト教の真理を例証している。即ちパウロ、ルター等の情熱は人々の心に直接に語りかけるものがある。カント、ワーズワス、テニソン等は人々の感情と理想とを表現した。サヴォナローラ、ニーチェ、ケルケゴール、カーライル等は、キリスト教がその理想にふさわしくないと云う状況に対して、痛烈に批判を加えた。クロンウェル、リンカーン、ワシントンは政治の中に彼等のキリスト教的理想を履行した。

このような内村の教えは、前述した様な、教育によって西欧的もののみ方

を自分のものとした人々に大きな魅力となった。個人主義を強調することは、彼等の背景をなしている相矛盾する東洋的、西洋的の二伝統を結びつけようと意識的に努める苦痛を取り去った。この個人主義の強調は、更にすべての人々に一種の親和感を与えた。宗教的真理の唯一の源泉としての聖書は、彼等に真摯なる研究の対象を与え、同時に教会と係わりのある西欧史の複雑さと取り組む必要性を除いた。自然詩に見られる如き彼等の周囲の世界に対する感情が、彼等自身の過去の美を愛する感情に巧みに一致した。偉人の理想化された姿が、当時の時代的特色であった熱烈な国家主義と意欲とに焦点を与えた。

冒頭において、筆者は内村鑑三の著作の中で、どの程度、日本の伝統的宗教について言及されているかを明らかにしようとする意図を述べた。そして既述した如く、彼の伝統的宗教に対する言及は僅少にしか過ぎなかった。更に、彼が魅力を与えた人々は、日本の伝統的宗教は最早や価値を失ったものであると云う点では、内村と同じ意見を持っていた。内村が伝統的宗教についてどの程度語っているか、又彼が日本の宗教から何を受けたか、と云う問題とは離れて、今後研究が進められ、時が経過すれば、日本の伝統的宗教と戦後急激に発展して来た所謂新興宗教とに対して、内村が相当の感化力を与えたと云うことが証明される事もあり得るであろう。仏教の指導者が内村の著作に興味を感じたと云うことを聞く機会も少なくない。ハリー・トムセン氏が、新興宗教の調査研究において、今では新興宗教の指導者となっている人々の中に、内村の感化をうけたとか、今も猶、自分では無教会信者だと考えている様な可成りの人々を見出したと語っている。内村は意識的に日本の伝統的宗教とキリスト教思想とを結びつけようと努めはしなかったけれども、今日日本の伝統的宗教の中に活着しているものに対して、何らかの影響を与えているかも知れないのである。

(小林栄訳)

OMOTO, A RELIGION OF SALVATION

By Sakae Kobayashi

(1)

For Christians who are interested in studying what are called the "New Religions" of Japan, a most important one is, undoubtedly, Ōmoto¹⁾. The fact that, in spite of its history of seventy years, Ōmoto has only 200,00 believers is a surprising phenomenon, if we compare the number of Ōmoto's adherents with those of other new religions²⁾. For example, Seichō-no-Ie which came out of Ōmoto in 1936 claims to have 2,000,000 adherents, while Tenshō Kōtai Jingū Kyo which was established by Mrs. Sayo Kitamura in 1945 is said to have 130,000 followers. However, it never reduces the importance of studying Ōmoto that they have a comparatively smaller number of adherents. This is because the sect is the mother of several influential newer religions of today—for example, Sekai Kyūsei Kyo (World Messianic Church), Seichō-no-Ie, and Ananai Kyo—and the religious experiences of the Foundress and the Holy Teacher and the doctrines set up by them are very close to what is written in the Bible. According to the doctrine of Ōmoto, the only God, the creator of the universe, whose name is "Ushitora no Konjin"³⁾ or "Kuni Toko Tachi no Kami"⁴⁾, re-

vealed Himself to the Foundress, Nao Deguchi and the Holy Teacher, Onisaburo Deguchi in order to save the world which had been polluted by evil spirits. Men's repentance and their sacrificial devotion as the sons of this God can only bring peace and order to human society. In their scripture it is clearly stated that the Foundress is John the Baptist, while the Holy Teacher Christ, because she baptized with water, but he with the fire. Another unique feature of the sect is the fact that the end and the re-creation of the world by their God is very strongly emphasized, and that the Holy Teacher, Onisaburo Deguchi had a definite self-consciousness as the Savior. So far as these doctrines are concerned, Ōmoto is apparently closer to Christianity than to traditional Shinto or Buddhism. However, this does not mean that Christianity gave greater influence upon Ōmoto than Buddhism or Shinto.

In the history of Japanese religions no other religion has ever been so misunderstood as Ōmoto. For those who still remember sensational statements reported by the newspapers when the sect was persecuted in 1921 and 1935, the view of Ōmoto

- 1) The sect is widely known by the name of Ōmoto-kyo. The correct name is, however Ōmoto instead of Ōmoto-kyo.
- 2) As to the numerical strength of the New Religions see statistics given on page 3 of *Japanese Religions*, Vol. I. No. 4. Jan. 1960.
- 3) "Ushitora no Konjin" may be translated "the God in the Northeast". The detailed description about the attributes of this God will be made in the next issue of the Quarterly.
- 4) "Kuni Toko Tachi no Kami" is the Creator God according to the traditional Shinto scriptures such as "*the Kojiki*" and "*the Nihongi*".

as a typical false religion of Japan may still dominate their minds.

Ōmoto was terribly persecuted by the ultra-nationalistic government of that period and at the same time it was bitterly criticized by the "Older Religions" which had lost their vitality and corrupted by authoritarianism. Paradoxically speaking, however, the fact indicates how strongly the teaching of Ōmoto were received by the masses and how rapidly it was developing as a real, social power. At any rate, the faith of a religious sect can really be strengthened and the doctrine be developed through persecution. From the long-run point of view, therefore, it may be better to say that Ōmoto has gained precious experiences and lessons rather than it lost earthly possessions.

It is a surprising fact that a true, fair, and accurate introduction of Ōmoto has been made only since the end of World War II when freedom of speech and the press was first given. In this sense it is right to say that Ōmoto is a religion with a new sense of direction in spite of the fact that the sect has a history of over sixty years. It seems to the present writer that Ōmoto, as a religion of salvation, is certainly at a

turning point for its future development. He would like to clarify several reasons which support the above view. For Japanese Christians who are particularly interested in indigenizing the Gospel in this country, it is a matter of immense interest what kind of strategic projects Ōmoto will take up for propagating their belief. Although the writer's observation of Ōmoto is limited, he has realized that Ōmoto is, in many ways, a tutor for Christian churches in Japan.

Some books introducing the history and development of Ōmoto have appeared, but their main interest was to deal with the sect from the stand point of the sociology of religion. Therefore, it is no wonder that they are little interested in the religious experiences of the Foundress and the Holy Teacher. Needless to say, the core of religion is man's religious experience and his belief or conviction in it. No student of religion has ever attempted to deal with the doctrine of Ōmoto except believers of the sect. It is the purpose of the present writer to take up the religious experiences of the Foundress and the Holy Teacher together with the doctrines of Ōmoto which have mainly been developed by the latter.

(2)

The Foundress of Ōmoto, by the name of Nao Deguchi, was born in the family of a carpenter who lived in Fukuchiyama, Kyoto Province, in 1837. Her life was the most miserable one that we can imagine. When she was only eleven years old, she lost her father and so she became a nurse maid. At the age of twenty, she was adopted as a daughter of the Deguchi family. The Deguchis, at that time, were rather wealthy and when she was married a new house

was built for the couple. Her bridegroom, however, was also adopted by the Deguchi family, and what he brought with him was a considerable debt, together with three disciples which meant extra expense to the family. He was light-hearted, humorous, and loved drinking. As he was a good man in nature, he was easily deceived by people, and as a result each year lost more of the family's property. At last, he had to sell his home and live in a rented small house.

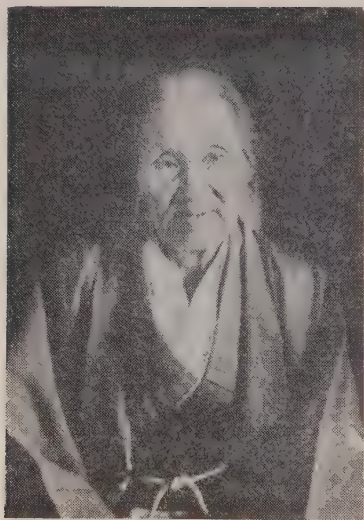


Fig. 1. The Foundress of Ōmoto. Nao Deguchi (1837-1918)

At the same time, what he gained was more children. Eight children were born in their family, but two girls later went mad, the first son, who had tried to commit suicide and failed, left home and never come back again. In addition, the second son went into the army and died in battle in Taiwan. The misfortune of the family continued, and the husband stricken with paralysis for three years and died. Therefore, she had to make her own living by selling rags on commission.

In spite of her miserable and oppressed life, she was a very obedient and diligent girl from childhood. When she was just thirteen years old, she was honored as one of three best daughters by the local governor for her self-sacrificing work for her family. In "Kaiso Den" (*The Life of the*

Foundress) her chastity to her husband is well described⁵⁾. To her husband who, instead of supporting his family, only served to weaken the economic life of the family by his indifferent attitude to the house economy, she never spoke harshly. She made every sacrificial effort so that she could make her husband happier. On January 10, 1892 (according to the lunar calendar) she suddenly entered into a possessed state. Even her relatives thought that she had gone mad. She herself was very much worried whether she had been possessed by an evil spirit or not. She herself had never expected such a religious experience. As a woman of obedience and diligence she feared if she, possessed by evil spirit, might seduce the public through the same evil spirit. She wanted to know by whom she had been caught. She visited priests who cast out evil spirits or magicians in order to be examined. It was written in the *Life of the Foundress* that once she had a dialogue with the God who had revealed Himself to her.

"She asked, 'What in the world are you?'

Then he answered, 'I am Ushitora no Konjin (the God in the Northeast).'

'I am afraid, you are deceiving me by answering so,' she said.

'I am neither a fox nor a badger who usually enter into men. I am the God who re-creates and re-constructs the greater world (*Sanzen Sekai*). The whole world will be re-constructed just like plum blossoms are in full bloom at one time. The world of the "God in the Northeast" has come. I will unite the greater

5) *Kaiso Den (The Life of the Foundress)*. Ed. Aizen en Senkyobu. Zuikosha Printing Co., 1939. pp. 9-20.

world and make it the kingdom of this God which lasts forever."⁶⁾

Having received this revelation from the "God in the Northeast", she came to the decision that she would be completely obedience to this God's commands.

Since that time, she never shrank from any persecution or sufferings, continuing to propagate the teachings of this God that the kingdom of "God in the Northeast" had come and the world had to repent its sins. At last she was put in a room for confinement by her relatives and she was not sufficiently fed. However, the "God in the Northeast" said to her, "Nao, suck your palm, and you will gain strength." Then she sucked her palm and fingers and appeased her hunger.

In the *Life of the Foundress* the reason why she began to write the records of revelation in the form of "Ofudesaki" is described as follows:

"Once, the Foundress appealed to the "God in the Northeast" by saying, 'If I con-

tinue to shout, people will only think that I have become mad, and they will not listen to me. It also gives considerable pain to my body. Isn't it possible for you to change the means so that Thy will may be more easily conveyed to them?'

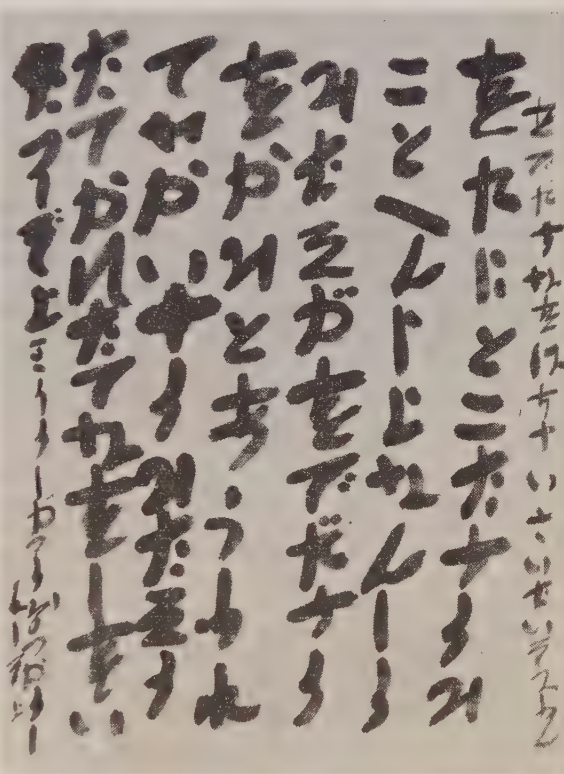


FIG. 2. Revelation of the "God in the Northeast" written by the Foundress, Nao Deguchi. It reads: "Nao Deguchi, at the age of 81 in 1916. The Creator God of the universe has revealed Himself to Nao Deguchi and predicted that He would re-create the world, and save all mankind and the souls of the spiritual world. This is the record of April 2 according to the lunar calendar."

6) *ibid.*, pp. 27-29.

This God said to her, 'Very well, then take up your pen.' A pen would never be placed in a room for confinement. Even if it would be, it was totally impossible for her to write a single letter, for she had not been educated at all. As she hesitated, the God said to her again, 'It is not you who writes. It is the God who causes you to write. Take up your pen, therefore, without doubt.'

Then she looked around, and found a nail. When she took up the nail, how strange, her hand began to move unconsciously, and several letters were written on a pillar of the room. The Foundress, however, did not know what she had written there.⁷⁾

The writing of the *Ofudesaki* (the *Collection of Records of Revelation*) was thus begun and until she died in 1918 revelations of "God in the Northeast" had been recorded on 200,000 sheets of paper. She was put in the room for confinement for forty days. One day, when the husband of her first daughter came to see her, she asked him if he would free her from confinement. As he was a very wily man, he thought it a very good chance for him to make a deal with her. He answered her and said, "I will let you out, if you agree that the house of the Deguchis will be sold, and you place your seal on the written consent." She did so, and later she came to know of the fact that what he had sold were not only the house, but also every bit of furniture and all the kitchen utensils except a mill-stone which she had used for pounding rice out of its husks.

Reading the *Life of the Foundress*

carefully and objectively, it is right to say that she had a firm conviction that she had been chosen as a prophet of "God in the Northeast" and that she willingly devoted herself to proclaiming the salvation of this God and the repentance of the world in spite of suffering and persecution which threatened her life. It is not too much to say that the religious experience of Amos—"The Lord God has spoken; who can but prophesy? (Amos 3:8) is that of Nao Deguchi, the Foundress of Ōmoto. When she was told that God who had revealed himself to Nao was not a false god, but the God who re-creates the whole world and establishes peace and order on earth, she was afraid and hesitated to be a mouthpiece of this God. Her perplexity and hesitation, when this God commanded her to take up a pen and write, remind us of Jeremiah (Jeremiah 1:6-10) and Isaiah (Isaiah 6:3-5). Although, as a student of the history of religions, the present writer has not swallowed the contents of the *Life of the Foundress* uncritically, what is written in the book is based upon accurate historical information given by the daughters and the grand daughters of the Foundress as well as the recollections of the Foundress herself. The attempt to beautify the life of the Foundress and make it mysterious would have been rejected by them. The present writer has met the leaders of Ōmoto and some adherents in local areas. Their sincerity and humbleness about their faith did not give any room for him to suspect that there might be exaggeration and propaganda in what they claim to be an accurate history of Ōmoto.

7) *ibid.*, pp. 34-35.

(3)

An assistant or organizer was needed by the Foundress in order that the revelation of "God in the Northeast" might be interpreted and catch the hearts of people. It was in 1898 when Kisaburo Ueda, who later changed his name Onisaburo Deguchi and became well known because of his unique personality, came into his first contact with the Foundress. Although the Foundress was the wife of an uneducated carpenter, Kisaburo was a very studious man. When he was only thirteen years old, he worked as an assistant teacher. He learned Japanese classics, Chinese classics, philosophy, Japanese poetry, veterinary science by himself. After his father had died, he operated a dairy and he himself worked as a milkman as well as a dairyman. He also engaged in cutting firewood and carrying bundles of firewood on a wagon from Anao to Kyoto, which was about fifteen miles. It is clearly known by a poem he composed at that time that he was deeply concerned with injustice and inequality in contemporary society. It was also at that time when he attended a Christian church in Kyoto. Later when he wrote a series of "*Reikai Monogatari*" (*the Story of the Spiritual World*), he compared the relationship between the Foundress and himself with that between John, the Baptist and Jesus Christ⁸⁾. There are some quotations and allusions in the *Story of the Spiritual World* which indicate

that he must have been considerably influenced by the story of the Bible. He greatly liked Christian hymns. In the Ōmoto hymns which he himself wrote there are some that clearly show the fact that he must have taken them from Christian ones⁹⁾. His search for truth in religion was expanded to non-Christian religion also. He visited various religious bodies and studied their major doctrines. However, he also learned that these religions had been corrupted and therefore drastic religious reformation was indispensable.

He was a young man who lived in a small village, studied by himself, cultivated self-confidence, became more interested in the various contradictions in society, (i.e. injustice, iniquities, and so on,), had great physical strength and courage, and was readily moved by the spirit of resistance against and reformation of contemporary society. One day several villains provoked him to a quarrel, and he was under a pelting rain of kicks and blows. He was defeated and ran home. Then his grand mother warned that he should never do such a thoughtless thing again. For him this was really a shocking experience. He wanted to reflect on what he had done, and so leaving a message behind, he went up to Mt. Takakuma, where he found a cave and stayed there for a week. Later he told his disciples that what he had eaten there was only the dew drops which he

8) Onisaburo Deguchi. *Reikai Monogatari (the Story of the Spiritual World)*. Vol. 1. Part 1. Ch. 24. pp. 75-78.

9) For example. see Ōmoto Hymns. Nos. 55 and 57. Especially, compare No. 55 with the Christian hymn No. 537 (old translation) which is No. 520 in the new Hymnal. Without doubt Ōmoto Hymn No. 55 is a revised edition of No. 537 in the old Christian Hymnal. Compare No. 57 of Ōmoto with No. 294 (old translation) which is No. 310 of the new Christian Hymnal.

10) Onisaburo Deguchi. *Reikai Monogatari (the Story of the Spiritual World)*. Vol. 1 Part 1. Ch. 1. pp. 6-28.

found on the leaves of trees¹⁰⁾. It was at that time that a series of mystical experiences described in eighty volumes of the *Story of the Spiritual World* began. The revelation which he received there was that he had been chosen as the servant of God in order to awaken contemporary society and proclaim the true way of the God 'in the latter days of the Law'. Thus when he came down from the mountain, he had a firm conviction in his mind that the task to stand as the savior of the world had been given to him. However, even at that time, he did not know the name of the God who had revealed Himself to him. It is also important to remember at this point that his religious experience on Mt. Takakuma was six months prior to the time when he first met the Foundress, Nao Deguchi.

To make a long story short, one day he happened to read some of the "*Ofudesaki*" which the Foundress had written. Reading it, he was very much surprised to know that he had had exactly the same revelation from an unknown God that was recorded in the *Ofudesaki*. It is an interesting fact that the close resemblance of his revelation to that of the Foundress caused him to decide to meet her. At that time the Foundress was connected with Konko-kyo and working under the leadership of a teacher of the sect. However, Nao came to realize that, although the name of

God who had revealed Himself to her was same as that of Konko-kyo, it seemed to her that this various revelations she had received were quite different from those which the founder of Konko-kyo had received. She wondered, therefore, if the God who revealed Himself to her might be different from God of Konko-kyo¹¹⁾. It was about that time when she met Kisaburo Ueda, who promised that he would assist her to propagate the uniqueness of the revelation she had received. Thus several years later, he entered the Deguchi family as an adopted son, and married the youngest daughter of the Foundress. Kisaburo Ueda, now changed his name to Onisaburo Deguchi, and became not only the co-worker of the Foundress, but also assisted her to interpret what was written in the *Ofudesaki*, systematize the doctrines, and enrich it. He also organized Omoto as a religious organization, and made a tremendous contribution to the future development of the sect. In this sense, it is not too much to say that the religious experiences and revelation the Foundress had would not have been developed into the present form of Omoto without Onisaburo Deguchi. Nao and Onisaburo were incorporated in one and established a most influential religious organization. It is quite natural that Nao should be respected as "*Kaiso*" the Foundress, while Onisaburo as "*Seishi*" the Holy Teacher.

(4)

Omoto as a contemporary new religion was persecuted by the Meiji

- 11) According to the doctrine of Konko-kyo "*Ushitora no Konjin*" (the God in the Northeast) is the God who revealed Himself through the founder of the sect, and the name of this God can never be found in any Shinto documents. According to the doctrine of Omoto, however, this God is identified with "*Kunitokotachi no Kami*" (the Creator God of the Universe) whose name is found in the *Kojiki* and the *Nihongi*, both of them are traditional Shinto documents. At this point of identification of this God, Konko-kyo and Omoto are quite different.

government and as well as the established religious organizations and put into a very difficult situation. Onisaburo himself had to suffer from troubles created by leaders of Ōmoto who became jealous of his success. As an organizer of Ōmoto, he had troubles and calamities from within and without. The Foundress, however, continued to record the revelation of God. Sometimes she needed quite a number of sheets of paper for recording Words of "God in the Northeast", and so devout adherents had to engage in construction work at night in order to earn sufficient money for buying paper for recording God's revelations. Facing rapid changes in Japanese society as it developed into a capitalistic nation, Onisaburo became more interested in acute social problems and came to realize his sacred mission to society. The following passages reflect the state of his mind:

Armament and war are the means by which landlords and capitalists make their profit, while the poor must always suffer from them. There is nothing in the world worse than war or more foolish than armament¹²⁾.

The writings of Onisaburo tell us that he had a conviction that Japan was destined to rule the world, and he tried to establish international fellowship with those who responded to his idea of a "World Family." First he established close relations with the World Red Swastika Society in China. Later he went to Peking, where he held his first international religious conference with representatives from the World Red Swastika Society, Taoism, Islam, Tantric Buddhism, and so on.

The limitation of space makes it

impossible for me to write to describe in detail how Ōmoto was twice persecuted by the government. However, it would be sufficient to say at this point that the reasons, according to the statements announced by the government, why Ōmoto had to be suppressed by law, were simply fabricated by the government and the established religious sects. The reports on Ōmoto made by the contemporary press later proved to be an invention of sensational newspapers. Rumor had it that Onisaburo had attempted to start riots and that bombs, 100,000 bamboo spears, and dynamite were found in the warehouse of the sect. Another rumor was that he attacked quite a number of women adherents and some of those who refused were killed. These sensational news items filled the newspapers. The police, however, could not find any evidence to support these rumors, but Onisaburo was prosecuted for *lèse majesté* and breach of the Press Law.

In spite of the suppression by the government, the number of adherents continued to increase, and at last the circulation of the newspapers issued by Ōmoto exceeded one million. This was certainly a sure sign that Ōmoto's influence on Japanese society should never be ignored. For other daily press companies this surprising growth of Ōmoto became a threat. Recognizing that the first suppression was not successful, the government planned a second suppression on a larger scale, by which the government authorities intended to obliterate the sect from Japanese society completely. It was on the early morning of December 8, 1935 that several hundred policemen who rode on forty busses attacked the headquarters of

12) Onisaburo Deguchi. *The Michi no Shiori (A Guide to the Way of Ōmoto)*, 4th ed., Tensei Printing Co., 1951. p. 85.

the sect at Ayabe and Kameoka. At the same time, local branches of Ōmoto were searched, and quite a number of leaders and adherents were arrested. Thus, Onisaburo was sentenced to death, but later to life imprisonment. Isao Deguchi who was responsible for management was sentenced to fifteen years' penal servitude, and fifty-five other leaders from two to fifteen years' penal servitude. All buildings were completely destroyed, some of them by dynamite. Much properties and even signboards were burned. The government ordered the complete disorganization of the sect. Ōmoto seemed to be completely annihilated. The truth of a faith can be tested by whether the adherents can really endure terrible persecution.

Ōmoto was put exactly under such a situation.

The re-creation of the world which Nao and Onisaburo had depicted was realized by the defeat of Japan in 1945. The fact that the fatal day for the nation, December 8 was co-incidentally the day when the complete destruction of Ōmoto had been attempted, though there was a lapse of six years between the two¹³⁾. For the believers of Ōmoto the day of December 8 seemed, therefore, to be an evidence which revealed God's plan to the world. No wonder the former believers of the sect returned to their scared place with stronger conviction, and the re-construction work of Ōmoto was initiated. Ōmoto was thus born again from destruction



Fig. 3. Ruins of the Holy of Holies, destroyed by dynamite in 1935.

- 13) December 8 in 1941 is the day when the surprise attack on Pearl Harbor was made by the Japanese Navy, while December 8 in 1935 was the day when the second persecution of Omoto was attempted by the government.

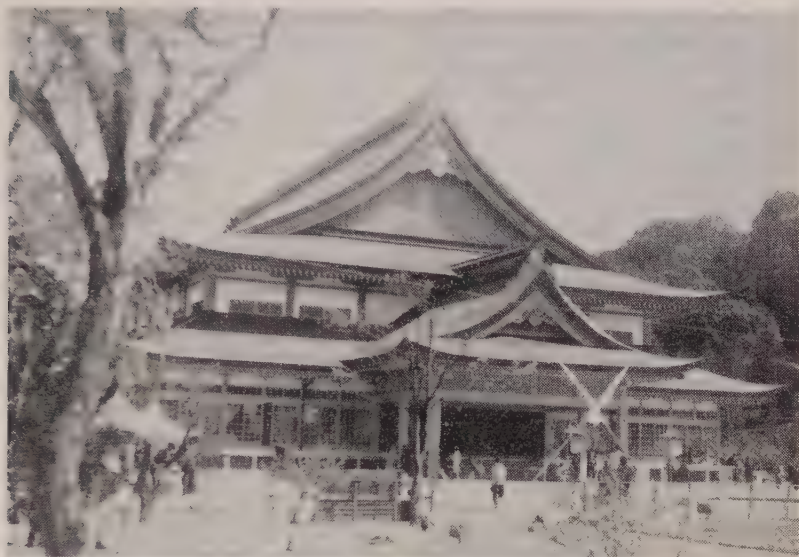


Fig. 4. Main building completely reconstructed in 1953.

and desolation like Phoenix from the ashes. Right after World War II, when the Japanese themselves were suffering from terrible scarcity of food, clothes, and housing, the reconstruction project of Ōmoto was certainly a miracle. It is said that almost ninety percent of adherents endured severe persecution and returned to re-established Ōmoto. The layout and re-building of the present headquarters were made entirely by voluntary service of the believers. The buildings which were re-built looked more Japanese with the beauty of simplicity. The leadership for re-

establishing the sect, was handed to the son-in-law of Onisaburo, who is named Hidemaru Deguchi. However, he lost his health in prison during the war, and could not be responsible for the actual work. Isao Deguchi, the husband of the third daughter of Onisaburo, therefore, took over the direct responsibility for re-organizing the sect. Onisaburo himself was engaged in re-construction work. The end of this hero, however, was drawing near. In the midst of an active movement to re-establish the sect by young and enthusiastic adherents, Onisaburo died in January of 1948.

(5)

As was demonstrated in the movement to obtain 2 million signatures protesting the tests of nuclear weapons by America, the activities of re-established Ōmoto were begun en-

thusiastically. Their main emphasis seems to be put upon social work. However, the active social work of Ōmoto may cause common people to misunderstand the real purpose of the

sect, for there are quite a number of social work organizations of which the motivation and purpose have nothing to do with religion. Today the freedom of faith and speech are fully guaranteed in Japanese society, and Ōmoto endeavors to propagate its own faith by means of printed material. The fact that Onisaburo operated a press in Osaka and the circulation of the paper once exceeded a million indicates that Ōmoto was probably a forerunner which recognized the importance of evangelism through literature. The international character of the sect can clearly be seen by the fact that they are at present printing magazines written in English and Esperanto as well. This is a unique feature which no other sects in Japan have ever had.

Although, as mentioned before, Nao and Onisaburo had quite a strong nationalistic tendency in their thinking, the revelation given by the "God in the Northeast" was to save all mankind from destruction. It seemed to the writer that nationalism in their mind still remains in their love of Japanese culture, such as traditional "No play", architecture, gardening, costume, and so on. Those who visit the headquarters of Ōmoto, which has been re-built on a famous ruins of the Kameoka castle, will be deeply impressed by the refined beauty of architecture and the Japanese garden. Their buildings, however, are not so gigantic as those of some other new religions. Ōmoto is not interested in building

well equipped schools or modern hospitals without regarding for expense. The leaders of the sect are extremely careful lest they should fall into authoritarianism. The present Matriarch (the daughter of Onisaburo) is fond of traditional "No play" and a stage designed for "No play" is in the sanctuary. A tea house stands against the esoteric beauty of a Japanese garden. A visitor to Ōmoto will be greatly impressed by the fact that in the midst of rapidly Westernized Japanese society the sect is deeply concerned with social problems in which the masses are involved, and at the same time the beauty of traditional Japan is well preserved in every possible way. The Matriarch goes out into the fields, sows, waters, and reaps the harvest. She is also engaged in spinning thread out of cotton. She has a profound knowledge of poetry, painting, pottery, calligraphy, and so on. When she was a girl, she loved Japanese fencing and she herself practiced it. It is right to say that almost every member of the Deguchi family is gifted with artistic talent. The design of their monthly magazine, "Ōmoto" is undoubtedly the most refined and artistic among all the monthly magazines published by religious organizations. It will be helpful to mention here that it is designed by Naohi Deguchi, the Matriarch¹⁴⁾, Hide-maru Deguchi, her husband and assistant Matriarch, Torao Deguchi, former Vice-President of Ōmoto, all of them belonging to the Deguchi family.

(6)

As mentioned at the outset, Ōmoto is in fact a newly established religion, in spite of its history of seventy years. The terrible suppression of the govern-

ment and the disorganization of the sect was a break in its history. Whether Ōmoto can really catch the heart of the Japanese depends entirely

14) According to the constitution of Ōmoto, it is stated that the successive Matriarchs (Master Teachers) should be females of the Deguchi family.

upon how they propagate and interpret the revelation of the "God in the Northeast" which was given to the Foundress and the Holy Teacher half a century ago. The present writer tends to think that the following problems will be left in the hands of Ōmoto leaders:

1) Most of leaders and adherents of the sect are those who were directly influenced by the Foundress and the Holy Teacher. This means that recollections of the Foundress and the Holy Teachers occupy an essential place in the faith of their followers. However, as time goes on, younger generations are coming into the sect and they no longer will live by recollections. They need the doctrine as the basis of their belief. This is the process of development which every religion has followed, and Ōmoto is no exception. While the direct influence of a founder still occupies an essential part among adherents, it may not be necessary for them to establish the doctrine of their faith. However, if they neglect to do it because they themselves do not feel it necessary, the future of the religion will be determined. For Ōmoto the time to cherish recollections of their founders and live by them has passed. It is time for them to take a step further for establishing their doctrine. By saying it, the writer does not mean that Ōmoto has neglected the importance of doctrine. Onisaburo himself has written a book, "*Ōmoto no Michi*" (*The Way of Ōmoto*) which deals with major doctrines of the religion systematically¹⁵⁾. The first issue of "*Ōmoto Kyo-gaku*" (*Theology of Ōmoto*), a quarterly published by Ōmoto Kyo-gakuin (Ōmoto Study Institute), clearly

indicates that the present authorities of Ōmoto fully recognize the importance of establishing their doctrine¹⁶⁾. However, it is a matter of question how much the laymen of Ōmoto can understand what is written in the Quarterly. The danger is that a breach may be created between the simple faith of laymen and the established theology of leaders, and that the personal experience and vital faith of adherents may be lost.

2) A unique feature of Ōmoto has been that in spite of its relatively longer history as a new religion the sect has not trained professional evangelists and sent them out. From the Christian point of view, Ōmoto has been a lay movement. However, it is a question whether this feature really promises the steady development of the sect. The leaders of Ōmoto should bear in mind the fact that the growing lay movement in Christian churches has its meaning only when it is directly connected with the work of professional ministers. It seems essential for Ōmoto that they train professional evangelists, guarantee their living, and send them out into local branches in order to propagate the faith of Ōmoto throughout the country. The authorities of the religion should keep in mind the fact that some religions which came out later and are apparently weaker in their doctrine than Ōmoto are now gaining more believers because they have trained and sent out professional teachers to local areas.

3) Until the government suppression was directed against Ōmoto, it constantly emphasized that the re-establishment of re-creation of the whole world by the God was drawing

15) Onisaburo Deguchi, *Ōmoto no Michi the Way of Ōmoto*, Vol. I, Tensei Printing Co., 1952.

16) *Ōmoto Kyo-gaku (Theology of Ōmoto)*, Vol. I, No. 1, Ōmoto Kyo-gakuin (Ōmoto Study Institute), 1960.

near. In other words, a messianic feature was a dominating idea. It seems to the writer, however, that Ōmoto interprets the prediction of God's re-creation of the world as fulfilled in the defeat of the nation, and so we are now sons of God, redeemed people. It is a matter of ethics that we, as sons of God, endeavor to establish the kingdom of God on earth and bring peace to the whole world. In this respect, the ethical life of a believer should be dealt with more. In addition, the relation between the eschatological idea and ethics should be more clarified. Whether the re-establishment of the whole world has really been fulfilled or it is still expected in the future has not been dealt with sufficiently.

4) It is true to say that people look at Ōmoto with more sympathetic and friendly eyes because of the unreasonable persecution directed against it by the militaristic government. This may be a happy phenomenon for Ōmoto. Journalism has often taken up Ōmoto's misfortune of the past and regarded the sect as a kind of national legend of valour. Right after the war a history of government suppression became a pre-requisite for any hopeful religion. If the present leaders of Ōmoto, however, should fail to reflect upon their own real problems and for-

get to consider adequate counterplans for them, the sect might have to follow the same path of disillusionment and corruption that many religions have traced after they were released from terrible persecution.

The Foundress, the Holy Teacher, and leaders of Ōmoto lived through the period of suppression and calamity, holding their faith in their God. Their attitude to their own faith is certainly a lesson for us, Christians also. We even admire their consistency of belief. However, the doctrines of Ōmoto, which will be dealt with in the next issue of the Quarterly, bring forward some quite serious problems to Christians. For those who believe in the fulfilment of our salvation on the Cross, the study of the doctrine of Ōmoto, which is undoubtedly a religion of salvation, should not be neglected. We will not be satisfied simply with socio-religious and psychological approaches to Ōmoto. To what degree can we agree with the doctrine of Ōmoto? The more we accept Jesus as our Saviour, the more we will be driven into the friendly and objective study of Ōmoto, which claims to have God's revelation and which has come out of the Japanese soil.

(To be continued in the next issue of the Quarterly.)

The postscript:

To the authorities of Ōmoto, especially to Mr. Yasuo Sakurai of Ōmoto Study Institute and to former Vice-President, Mr. Torao Deguchi, I wish to express my sincere appreciation for their friendly co-operation and constructive suggestions. They have provided me with many precious pictures of the sect not available anywhere else. Without their keen interest in our work at the Study Center this article would not have been possible in its present form.

Sakae Kobayashi

救済宗教としての大本（その1）

小 林 栄

1

日本における所謂新興宗教と呼ばれている宗教を研究するキリスト者にとって、最も重要なものは疑いもなく“大本”¹⁾であろう。大本が開教70年の歴史を持っているにも拘らず、現在の信徒は20万を僅かに越えるに過ぎないと云う事實は、他の新興宗教の信徒数に比較すると驚く程に少ない。けれども、信徒数の少ないと云うことは本教研究の重要性をいささかも減ずるものではない。何故ならば、大本は今日社会に影響力を有する、この宗教——例えば、世界救世教、生長の家、三五教等——を生んだ母胎である²⁾と云う事実³⁾に止まらず、その開祖、聖師の宗教体験や教義の中に聖書の内容に類似したものも多く見られるからである。例えば、宇宙の創造主にして唯一なる神、其の金神（別名国常立神）が、恵にけがされた世界の立直し（救済）の目的をもって御自身を開祖出口ナホ及び聖師出口王仁三郎に啓示したこと、人々の救済めと神の子としての献身によって人類社会にまことの平和と秩序とが生れること、開祖は水にて洗礼をほどこしたバプテスマのヨハネであり、聖師は火もて洗礼をほどこすキリストであると主張する点、更に同教には終末的色彩が強く、聖師王仁三郎自身を救主としての自覚をもっていたこと等である。けれども、この事実をもって、直ちに大本は仏教や神道の影響よりもキリスト教に負う所が極めて大きいと結論づけるのは早計である。むしろ大本は神、仏、基の何れにも等しく感化をうけていると云うべきであろう。

日本宗教史を通して大本の如くその内容が誤解せられて来た宗教はあるまい。大正10年（1921年）及び昭和10年（1935年）の2回にわたる大弾圧当時の新聞に報道されたセンセーショナルな記事を知るものにとって、大本は人心をまどおす偽りの宗教の代表と云う先入観が今猶残っている。大本は当時の軍国政府の弾圧を受ける一方、伝統と権威の上にあらたをかき、生命を失った親戚宗教からも激しい非難をうけた。この事實は、逆説的に云えば、大本の教義が当時の大衆によって、かえり強く支持され、急速な発展を遂げて、あなごうした社会勢力となり、ついに力を物語っている。

- 1) 一般には“大本教”と云う名で知られているが、正式な名称は“大本”である。
- 2) 其の金神と云う神名は金光教（信仰する神名に一致する。然し、金光教では彼等の信ずる金神は教祖の人格を通して啓示された神で、本来、この日本神道にはない独自の神である）と云う。大本では金神は国常立尊の神格であるとして、記紀の中の国常立神と金神とを同一視してゐる点で金光教と明らかに相異している。

何れにもせよ宗教は迫害を通してその信仰が強められ、教義上の発展もあると云う事実からすれば、長い目で見れば、この迫害と弾圧とによって、大本は失うよりもむしろ多くの貴重な体験と教訓とを与えられたと云うべきかも知れない。

70年の歴史をもつ大本に関して、公正且つ正確な紹介が行われるに至ったのは、第2次大戦後、社会に真の言論の自由が与えられてからに過ぎないと云う事実はおどろくべきものである。この意味からすれば、大本は歴史を持ちつつも、新しい感覚を備えていると云えよう。救済宗教としての大本は確かに今一つの転換期にある。我々キリスト者にとっても、大本が真の自由を得た今日、発展の為にどの様な方策を建てて行くかは注目に値する問題である。福音の七着化を熱望する我々にとって、大本より学ぶべき点の少なくないことを筆者は僅かな研究を通して知る事が出来た。

今日までの大本の紹介は、その信仰や教義の内容に深く触れると云うよりも、大本の開教から発展、弾圧に至る過程を専ら宗教社会学の立場から取扱ったもので、社会学的分析に傾いていた。宗教の本質は個人の宗教体験と信仰にあるは云うまでもないが、筆者は本稿にはじまる一聯の大本研究において、今日まで大本信徒以外によって取り上げられなかった角度から紹介してみたいと思う。

2

大本の開祖出口ナホは天保7年(1837年)福知山に住む大工の子として生れた。彼女の生涯は我々の想像し得る最もみじめなるものであった。町の中でも極めて貧しい家に生れ僅か11才の時に父を失い、子守奉公に出された。彼女が20才の時、見込まれて出口家の養女となった。出口家は当時可成りの資産をもち、結婚後家を新築した程であったが、之に反して彼女の新郎が持参したものは多額の借金と3人の弟子とであった。夫は気の軽いユーモアに富んだ人で、酒は大好物、根が善人な為になんかにだまされ、一家の財産は日に日に少なくなり、遂に家を売って借家住いをせねばならぬ運命となった。一方ふえるものは子供達で、8人の子供を生んだが、2人の娘は後に発狂し、長男は自殺に失敗して後家出し、次男は軍隊に入ったが明治28年、台湾征討の時台湾で戦死してしまう。加うるに夫は酒がたたって中風となり、3年のわずらいの後彼女が52才の明治20年(1887年)不帰の客となってしまった。この為に彼女自身が生計をたてねばならぬ事となる。かくして彼女は、紙屑買いをしてようやくして一家を支えて行くのである。

この様な恵まれない生活にも不拘、彼女は幼少より極めて従順且つ勤勉な娘であった。13才の時、福知山の三孝女の1人として表彰をうけた。結婚後の彼女の夫に対する貞節ぶりは「開祖伝」の中に詳細に記述されている³⁾。一家の経済を楽にすると云うよりは、自己の浪費と家計への無関心によってそれを危機に陥し入れるのみであつ

3) 愛善苑宣教部編「開祖伝」昭24年、瑞光社、9—20頁参照。

な夫に対しても、彼女は一言の小言も云わず、夫によろこびを与えようと献身的な努力を怠らなかった。

彼女が突然に神懸りの状態におちいったのは、明治25年（1892年）旧暦正月10日の事である。この神懸りは親類の者までが彼女は発狂したと思う程であったが、彼女自身にとっても全く思いがけぬ出来事であり、世間によくある悪霊にとりつかれたのではあるまいかと恐れた。従順且つ勤勉な性格の彼女は、悪霊につかれて世間をまどわす事を極力おそれ、自分に啓示した神が誰であるかを正しく知りたいと思い、祈禱僧や古い師に調べてもらう一方、彼女自身も神と対話を試みたことが開祖伝の中に誌されている⁴。

「あなたは一体どなたですか」

「わしは ^{うしとら} 良の金神であるぞよ」

「そんな事云うてあんたはわしをだましなはるんやおまへんかい」

「キツネやタヌキでござらぬぞ この神は三千世界を立替え、立直しする神じゃぞ。

「三千世界一度に開く梅の花、良の金神の世になりたぞよ……」

この啓示に接し、彼女は神命に対しては絶対服従の他はないと決心するに至るのである。

以来、彼女は世の人々からは気狂いと云われ、親族からも見はなされたにもかかわらず、彼女の宗教体験は一切の迫害と苦難をものともせず、神の回到来と悔改めとを宣べ伝えつづける。遂に彼女は親類によって座敷牢に入れられ、食事すらろくに与えられない事にもたえるが、神から、「ナホよ、これをしゃぶれば力がつく」と教えられ、自分の掌をなめて空腹をみたす事もあった。彼女が今日「お筆先」と云われている啓示の記録を書き始めるに至った理由は開祖伝に次の様に記述されている⁵。

或る時開祖様は神様に向って、「こんな大きな声でどなっておりますは、他人が気狂いとしが思わず、自分の肉体も苦痛ですから、他の方法で神様の御意志を伝える様にしてください訳に参りませんか」と訴えになりますと、「よし、それでは筆をとれ」と云う御命令でありました。座敷牢の中に筆のあるはずもなく、もしあったといたしましても、目に一丁字のないイロハのイの字も御存知ない開祖様のことでありますから、字の書ける筈ありませんので躊躇しておられますと、重ねて、「お前が書くのじゃない、神が書かすのであるから、疑わずに筆をとれ」と云われました。そこで辺りを見廻されますと1本の釘がありましたから、その釘をお持ちになりましたところ、不思議なことに開祖様のお手が自然と動いて座敷牢の柱に何か書けたのです。然し何が書けたのか開祖様にはわかりませんでした。

かくのごとくして始められたお筆先は、大正7年（1918年）開祖様の死に至るまでに実に20万枚の半紙に及んだのである。

4) 「開祖伝」28—29頁。

5) 「開祖伝」34—35頁。

40日程の間彼女は座敷牢に閉じこめられていた。彼女を座敷牢に入れた長女の夫が来たので、彼女は「牢から出してくれば、とんだことでもお前のふう事を聞く」と云った。すると彼は「出口家の家売ることを承知して判を捺すなら牢から出してやる」と答えた。かくして彼女はようやくにして牢から出されるのであるが、この時長女の夫は家屋のみならず、鍋釜に至るまで売り払い、唯一つ残されたものが、彼女が毎晩米を挽いた石臼であった。

開祖出口ナホは神の預言者として選ばれたと云う確乎たる信念をもって、一切の苦難を甘受し、神による救と人の悔改めによる世の立直しに生涯を捧げた。「主なる神が語られる、だれが預言しないでいられよう」（アモス3・8）と叫んだアモスの宗教体験は出口ナホのそれではなかったであろうか。彼女に啓示した神が偽りの神でなくして、「三千世界を立直しするまことの救いの神である事を知った時の文盲なる彼女のおそれと躊躇は預言者エレミヤを思わしめるものであるまいか（エレミヤ6・3～5）。勿論、筆者は宗教史研究の学徒として、唯無批判に開祖伝の内容をうのみにしようとするのではないが、それらは開祖自身の追憶と、開祖の娘、孫達によって直接見聞した正確な史料にもとづいており、徒らに開祖を美化し、神秘化しようと努めているものではない。更に父、筆者が大本の指導者達と直接語り合った体験からしても、彼等の信仰に対する真摯な態度は、決して作意的に過去を誇張し、自家宣伝を事とする人々としての印象を筆者に与える余地は全くなかった。

3

開祖出口ナホに啓示された神の教えが解釈され、人々の心をとらえて一つの宗教として発展して行く為には、助け手が必要であった。後に出口主仁三郎としてその特異な風格の故に知られている上田喜三郎が開祖と接触した最初は、明治31年（1898年）である。開祖が全く無学な大工の妻であったのに比べて、喜三郎は若くして代用教員をしたこともあり、独学で国学、漢学、哲学、言霊学、獣医学、短歌等を研究したのみでなく、牛乳搾取を行い、薪を伐って京都まで毎日売りに出る程の激しい労働にも従事した。当時既に彼が社会の不義と不平等について深く考える所があったことは、彼の歌を見ても明らかに知ることが出来る。彼がキリスト教会に通ったのもこの頃であった。後に彼が「霊界物語」の中で開祖と自分との関係をバプテスマのヨハネとキリストとの関係にたとえており⁶⁾、旧約や新約からも屢々引用しているが、それらはこの時代の彼のキリスト教との接触によるものが多いであろう。又、キリスト教の讃美歌は彼の愛好するものであったと思われる。と云うのは、霊界物語から編集された大本讃美歌の中にキリスト教讃美歌の明白な影響のあとが見られるものはいくつか存在するからである⁷⁾。彼はキリスト教会の他に色々の宗教団体をおとづれ、それぞれ

6) 出口主仁三郎「霊界物語」第1巻、主主体従、第1篇、第24章参照

の教義を学ぶと同時に、宗教界の腐敗した現状について、その改革の必要性を痛感するに至った。

小さな田舎町でも、ほんの独学によって学問を知り、自信を持ち、恵まれない環境の中に育って不義と不平等に対する憤りを強くする様になった腕力と度胸のある青年は、時代に対して激しい反抗と改革の精神を持つに至ったのはおどろくに足らない。村のボスや無頼漢に対する戦いは遂に大げんかをひきおこし、彼は数人によって袋だたきに会うと云う事件が発生した。この時彼は祖母によって思慮のない行動を強ういましめられ、強い悔悟の念を起して、一通の書き置きを残して村を去るのである。彼は唯あてもなく村を離れ、足跡がままに行くのであるが、やがて気がついてみると、雪崩出の山奥の中に半死しているのである。年度2月の厳寒の時に、1週間、彼

7 例として出口王仁三郎著「大本讃美歌」（改訂版、大本教学院編、昭34年、62—64頁第55号）を採りてみよう。これをキリスト教讃美歌537番と比較してみるとよい。

大本讃美歌第55

キリストキリスト教讃美歌

第537(改訳前)

1. 河の岸边を行くときも

なやみの荒波わたりゆく

我にも心やすし

神はわれもとくにもまぜは

2. むらがる仇はたけりつつ

人垣なして囲めども

えづる魂はこころなる

もの出で来り永遠の

希望を待つことあるを

いかでくだかむ瑞御霊

われ身こそしてまじはせ

3. 瑞の御霊の贖罪に

重きおとがをゆるすに

思い悩みしわが霊は

よみがへりつつ益良夫の

こととて勇ましくなり

4. 敵の御魂の御力に

天津御空は捲き去られ

大地はくづれやぶるとき

我に告ぐし人の子に

心を放ちてさわぐとも

神の大地はゆるさず身は

いかにまじはれし神

敵の御魂や瑞御霊

清めの神のます上は

1. しづけき河のきしべを

すぎゆくときにも

らきなやみの荒海を

わたりゆくをりにも

こころやすし 神によりてやすし

2. むらがる仇はたけりて

かこめどせむれど

こころむるものあらびて

望みをくだくとも

こころやすし 神によりてやすし

3. うれしや十字架の上に

われしなは死にき

おまじにゆるされし身も

ますらをのごとくに

こころやすし 神によりてやすし

4. おほそらはまきさらけ

地はくづるるとき

つみの子らはあはれむ

神による御民は

こころやすし 神によりてやすし

はこのほら穴で木の葉の露をのむ以外に何ものも口にせず、ひたすらに端坐して修行したが、この時霊感を与えられ、今日「霊界物語」81巻にしるされている様な不思議な宗教体験が茲に始まるのである⁸⁾。このほら穴の中で彼は啓示を受けるのであるが、それはこの末法の世にまことに神の道を宣伝し、社会を覚醒せしめる為に、神の僕となる様に命ぜられるのである。かくして彼が山を下った時、既に彼の心には神の僕としての救世の使命が明らかに存在していた。しかも、彼のこの宗教体験は、開祖ナホのそれと全く無関係に、彼女を知る6ヵ月以前の出来事であった。

之につづく物語をかいつまんで語るならば、或る日彼はナホが書いたお筆先をよみ、その内容が曾て彼自身が高熊山の洞窟で得た啓示と酷似しているのを知って大いにおどろき、ナホに会うこととなる。之が契機となって、後に正式にナホのもとに招かれ、彼女の娘出口スミと結婚し、出口王仁三郎と改名するのである。彼は唯単に開祖の助け手となったのみでなく、お筆先の内容を解釈して、教義的に組織立て、充実せしめ、大本に形体を与える第一の功労者となった。この意味からして、出口ナホに与えられた神の啓示も、王仁三郎なかりせば、今日の如き大本にまで発展し得なかったと云っても過言ではあるまい。従って、今日大本がナホを開祖としてあがめ、王仁三郎を聖師として尊び、両者は表裏一体、2にして1であると強調しているのも当然のことと云わねばならない。

4

新らしい宗教団体として、大本は創立当時金明霊学会と云う名称であったが、当時明治政府の宗教政策と、既成宗教団体よりの圧迫によって、極めて困難な立場に置かれた。王仁三郎自身も、教団内の指導者達から排斥運動をうけ、内憂外患交々至るの感があった。ナホは猶もお筆先を書きつづけて、時としてその為の用紙を買い金すら事欠くこともあった。それで当時の幹部達は夜業にトロッコ押しをしてうせぎ、それでお筆先の紙を買い足しにした。王仁三郎は益々尖鋭化した社会問題に対して深い共感を抱き、自己の宗教的社会的使命を自覚してゆく。明治37年、日露戦争直後、彼の心境を歌ったものとして次の如き一交がある⁹⁾。

1. 軍備なり戦いは、みな地主と資本主との為にあるべし。貧しきものによきぎりなき苦しみの基となるものなり。
2. 世の中に戦争くらい悪しきはなく、軍備くらいつまらぬものはなし。

王仁三郎は神国日本が世界に神政政治を樹立すると云う思想を持っていたけれども、他方では世界は兄弟であるとの兄弟意識を強く持っており、世界は家族であると

8) 出口王仁三郎著「世界物語」第1巻、王主体従篇の第1篇「幽界の探險」、6頁 - 28頁参照。

9) 瑞月文庫第2篇「道のしおり」天声社、昭31年、4版、85頁。

云う精神に共鳴する人々と共に、国際的友好関係を樹立しようと努力した。最初彼は世界紅卍字会と提携し、後に彼は北京において紅卍字会、道教、回教、ラマ教、等との宗教会議を開催した。

大本が受けた大正10年（1921年）及び昭和10年（1935年）の2回にわたる弾圧について、筆者は多くを語ろうとは思わない¹⁰⁾。唯これら弾圧の理由とされたものは、公的な立場から見れば、大本の急激な発展とその社会的影響力を恐れた政府並びに既成宗教が捏造したものに過ぎず、言論界も亦権力者に阿諛迎合し、センセーショナルな記事をデッチ上げたものに他ならないと云えば充分であろう。竹槍10万本、ダイナマイト、武器多数が倉庫から発見されたとか、信者の婦女子を強姦し、拒んだ者は殺されたとか云う様な話しかまことしやかに伝えられ、新聞をにぎわした。けれども、この様なうわさを確認する証拠は何一つとして発見されず、結局不敬罪と新聞紙法違反で罰せられるに止まった。この様な第一回の弾圧にも屈せず、大本のおどろくべき発展はつづき、遂に回教の新聞は発行部数100万を越える程の大きな勢力となった。政府はここに大本の徹底的弾圧を計画し、昭和10年12月8日、40台のバスに乗った数百名の警官によって全国一斉、検挙となり、遂に王仁三郎は無期、出口伊佐男は15年、その他55名が2年から12年の懲役を受け、建物はすべて破壊され、中にはダイナマイトで破壊されたものもあり、大本は解散を命ぜられ、ここに完全に壊滅したかの如く思われた。信仰の真偽は、実に迫害に耐え得るか否かによって、判明すると云うことは宗教的真理であるが、大本は正にそのテストの下に立たしめられた。

出口ナホ孝王仁三郎が預言した世界の立直しは、昭和20年（1945年）日本の敗戦と国土の徹底的な破壊と云う姿で現実となった。然も、日本にとって運命の岐路ともなった第2次大戦勃発の日よ、奇しくも6年前の大本の第2次弾圧の行われた記念すべき日であった。この事は信徒達にとって神の不思議なる経緯を示す一つの証拠でもあった。敗戦後、日本人が自分自身の生活問題で手一杯と云う時代に、大本の再建はおどろくべきテンホで進められた。多数の信徒は迫害に耐えて戦後教団に復帰し、建物の再建、天恩郷の整地作業等すべて信徒達の自発的奉仕によって行われた。大本は愛善苑として昭和21年（1946年）に新発足し、王仁三郎は初代苑主であったが、最早第一線には立たず、昭和23年（1948年）1月昇天後は、夫人すみ子第二代苑主となり、出口伊佐男氏が総長となって実務上の責任者となった。昭和27年（1952年）3月、すみ子夫人が昇天し、王仁三郎の長女直日が三代教主として立ち、日出麿は教主輔となった。かくして昭和27年4月1日に再び“大本”の名称に復帰したのである。

10) 大本弾圧事件に関して最近大本宣教部より「大本事件とは」なるパンフレットが出されている。又「中大公論」昭35年3月号「日本探険（第2回）大本教」梅棹忠夫184—194頁、その他に乾、小口、佐々木、横島共著「教祖・庶民の神々」青木書店、昭32年の中の“大本教”80—94頁参照。

5

再建後の大本の活動は、世界平和の為の原爆反対 200 万署名運動に見られる様に、社会的に活潑に始められた。然し、平和運動は必ずしも宗教と関係がない社会団体でも行えるもので、大本が宗教的性格を社会に示そうとする為には平和運動に傾く危険をさけねばならない。王仁三郎が新聞社を買収して新聞を発行したと云う過去の事実に見られる様に、大本は文書、出版事業による信仰の宣伝の先鞭をつけた。今日殆んどの新興宗教は機関誌、新聞、伝道用リーフレット等を出版しているが、大本は英語とエスペラントの2種類の機関誌を発行しており、この点では依然として異彩を放つて居る。

開祖ナホと聖師王仁三郎に啓示された神が3千世界を救わんとする神であったが、ナホや王仁三郎には国粹主義的性格が強かった。再建後の大本には、この国粹主義が極めて洗練された日本の伝統文化の保存と云う形で残されている点は大いに教えられるものである。史跡亀岡城に再建された大本本部の日本の建築と庭園の洗練された美は、素朴さとゆかしさをたたえ、訪れる者の魂を強くとうえるものがある。本部敷地は堂々として人を威圧するものではなく、徒らに巨大な建物を誇って宗教的權威主義に走ろうとはせず、更に財力にものを云わせて近代的病院や学校を経営しようともしない態度には好感が持たれる。又、現代の教主は伝統的能を愛好し、吉祥殿には能舞台が設けられている。茶事を好み、短歌、書画にも造詣が深いが、平素は1人の主婦として糸つなぎ、畑仕事にもたずさわる人である。日本の芸術に対する優れたセンスは、大本指導者達に共通した一つの特色とも云えよう。月刊誌“おほもと”のデザインは諸宗教が発行する月刊誌の中で最も日本的なセンスと美しさを持っているが、このデザインは教主直日、教主輔日出磨、出口虎雄の諸氏によるものである。この様に再建後の大本が古き日本の美をゆたかに保存すると共に、新しい社会の運動と息吹きに深い関心を示している点は、宗教が陥り易い保守化への危険を防ぐものとして有効である。

6

冒頭にも述べた如く、大本の発展は今後に残された問題である。70年の歴史にもかかわらず、大本には何かしら新鮮味が見られる。しかし、大本が日本人の心をとらえて、大教団として発達し得るか否かは、彼等が、半世紀前に開祖と聖師とに与えられた“長の金神”の啓示を現代社会にいかに関し解釈して、宣べ伝きに行くかにかかっていると云えよう。第三者として筆者が試みた僅かな研究であるが、それを通して筆者には次の様な問題が大本の今後に残されていると思われる。

1. 今日大本の指導者達や古い信徒達の多くは、開祖や聖師の直接の感化を受けた人々であって、彼等の信仰の中で、開祖や聖師に対する追憶が重要な役割を占めてい

る。けれども、今後の若い信者にとって、信仰の拠り所は個人的追憶ではなく、大本が教える教義そのものとなるであろう。開祖の直接的感化が残っている間は、弟子達は追憶の中に生きて、教義を整理する必要を感じない。が、もし弟子達が必要を感じないと云う理由で教義確立の努力を怠るとすれば、その教団の運命は弟子達と共に終ってしまい、大本は今こそ過去の追憶に生きる時代から、教義体系の確立へと大胆に移行せねばならぬ。最近発刊された“大本教学”¹¹⁾は指導者達が十分に教義確立の重要性を認識し、既にそれを着々と実行に移しつつある事を物語っているが、同誌の内容が一般信徒に理解し得る程度のものであるとは云い難い。危険はこの種神学と信徒のレベルとの差が大きくなり、信仰が個人の活ける力とならなくなる点である。既刊の聖師出口王仁三郎著“大本の道”¹²⁾等を基礎として近代的感觉と表現によりつつ教義の大家化と紹介とに努めねばならない。

2. 70年の歴史を持ちながら、大本は専任の教師（宣伝使）を養成していないことは一つの特色であった。然し、大局的立場から、この特色が果して今後も大本にとって長所となり得るか否かは、大に問題とされねばならぬ。最近のキリスト教会での信徒運動と云うものも、教職と密接に関係を持ったものとして始めて意味を持つ。大本の信仰を玄範開に宣伝する為に、教義の確立と平行して、専任の教師を養成して、その生活を保護し、地方に派遣すると云う事が不可欠の条件として考えられるのではなからうか。教義的に大本より遙かに弱体である宗教が専任の教師を持つ事によってめざましい進歩を遂げている事実を知らなければならぬ。

3. 弾圧以前の大本は世の立直しを主張し、メシヤ的色彩が強かった。然し、再建後の大本では、世の立直しは日本の敗戦によって成就し、神の子としての生活に入れたとする奥天的雰囲気は強し、群に感じられる。神の子として地上に神の国を建設し、まことの平和をもたらす為には、倫理の問題を切り離すことが出来ない。即ち、信仰者としての倫理的な生活の問題を取り扱われねばならぬ。又、果して三千世界の立直しは既に成就したのか、何時、如何にすればそれが完成するのかと云う終末思想も倫理の問題と共に明らかにされねばならない。

4. 現在大本は過去に体験した弾圧の故に社会から同情的・好意的な眼で見られている。これは大本にとってよろこぶべき現象であるかも知れない。言論報道界は屢々大本の過去の悲運について言及し、軍国政府の毒手にかかれた犠牲者として英雄視する傾向もある。大本の指導者や信徒達も、この運命の好転によって、冷静に自己を反省し、今後の発展の為に適切な対策を立てる事を怠るならば、且て多くの宗教が、迫害の直後、運命が好転によって腐敗と墮落への道を辿ったと同じ過程を、大本自身が歩まれねばならぬであろう。

* * * *

11) 「大本教学」創刊号、大本教学院編、亀岡、昭和35年2月。

12) 出口王仁三郎著「大本の道」第一集、天声社、亀岡、昭和32年8月。

開祖、聖師更に指導者達の信仰に生きた生涯は、我々キリスト者にとっても謙遜に学ぶべき多くの教訓を与えてくれる。迫害にも屈せず信仰を曲げなかった態度には、賞讃されるべきものがある。けれども、筆者が次号において取り上げようとする教義は、いくつかの真面目な問題を我々に投げかけるであろう。キリストの十字架に救の成就を確信する我々にとって、救いを強調する大本の教義の研究は等閑視し得るものではない。我々は唯単に大本の成立を宗教社会学的、宗教心理学的立場のみから究明することによって満足するものではない。救いに対する我々の関心が大きければ大きい程、果してどの程度まで我々は大本の教義に共鳴し得るものであるかを、大本に対する友好的態度をもちながらも、客観的に明らかにすることが、我々に残された重要な研究課題である。(次号につづく)

あとがき：本稿作成に当っては宗教法人“大本”本部、大本教学院当局の方々、特に桜井八洲雄、出口虎雄両氏の好意にみちた御助言をいただき、貴重な写真の提供をいただいたことをここに附言して、心から感謝の意を表したいと思う。

Our April contributors

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諸宗教研究センター設置に関する件

(N. C. C. 総会記録よりの抜萃)

『NCC内に諸宗教研究センターを設置することとし、そのため諸宗教研究センター委員会を当分の間、教会部委員会の専門委員として設け、左記の要項によりこれを実施することとする』

- 1 名 称 本委員会はNCC諸宗教研究センター委員会といい、諸宗教研究センターの経営に当る。
- 2 目 的 本センターの目的は、日本の諸宗教の研究を促進し、それによってイエス・キリストの福音への証しをより適切ならしめようとするものである。この一般的な目的を具体的にあらわせば次の如きものである。
 - a 日本の諸宗教及びそれらの諸宗教が日本人の文化と社会に与えた影響に関する資料及び情報を提供すること。
 - b キリスト者が他宗教の信徒と会談する機会を提供すること。
 - c 他宗教の信徒に対してキリスト教弁証論の立場から書かれた書物を作成、提供すること。
- 3 本センターは上記の目的を遂行するため次のことを行う。
 - (1) 研 究
 - a 日本の諸宗教の組織的研究及び既に行われている諸研究との相互連絡を確立すること。
 - b の1 外国における類似の研究を調査し、日本における状況に対し特に価値ある文献を翻訳すること。
 - b の2 キリスト教と諸宗教に関する日本語の著書、論文等を翻訳し、世界の諸教会に紹介すること。
 - c 宗教的用語の明確化と定義づけを行うこと。
 - d 日本諸宗教の神学的、社会学的分析をすること。
 - e 宣教の神学を確立するための協力及び貢献をなすこと。
 - (2) 出 版
 - a 「日本の諸宗教」(季刊)
 - b 〃 (特別号)
 - c その他の出版物
 - (3) 研 究 会
 - a キリスト教と他宗教の信徒との共同研究会。

b 他宗教の信徒のための研究会。

c キリスト教徒（教職、信徒、宣教師等）のための研究会。

(4) 講演会

a キリスト教学者によるもの。

b 非キリスト教学者によるもの。

(5) 現地研究

諸宗教の中心的地点への研究旅行の計画及び実施。

(6) 対外活動

全国におけるキリスト教研究者による類似の研究の奨励と促進。

4 運 営 本研究センターは、NCC総会の任命する10名の委員によって運営されるものとする。委員の任期は2年とし再任をさまたげない。

5 設 備 本研究センターは、京都基督教研究所が無償にて貸与する左記の設備を使用するものとする。

(1) 図書室

(2) 会議室及び講演室

(3) 訪問者及び研究員の滞在のための宿舎

6 研究センター内の明細な規約は別にこれを定め、NCC常議員会の承認を受くるものとする。

7 研究センターの年度予算は本委員会において作製し、NCC（総会若しくは常議員会）の承認を受くるものとする。

8 IMC等の諸機関への寄附金、援助金申請等は、NCC（総会若しくは常議員会）の議を経てこれを実施すること。

9 研究センターの年次報告（事業並に財務）は、NCC総会に提出し、承認を求むべきこと。

10 1960年4月よりその活動を開始すること。

